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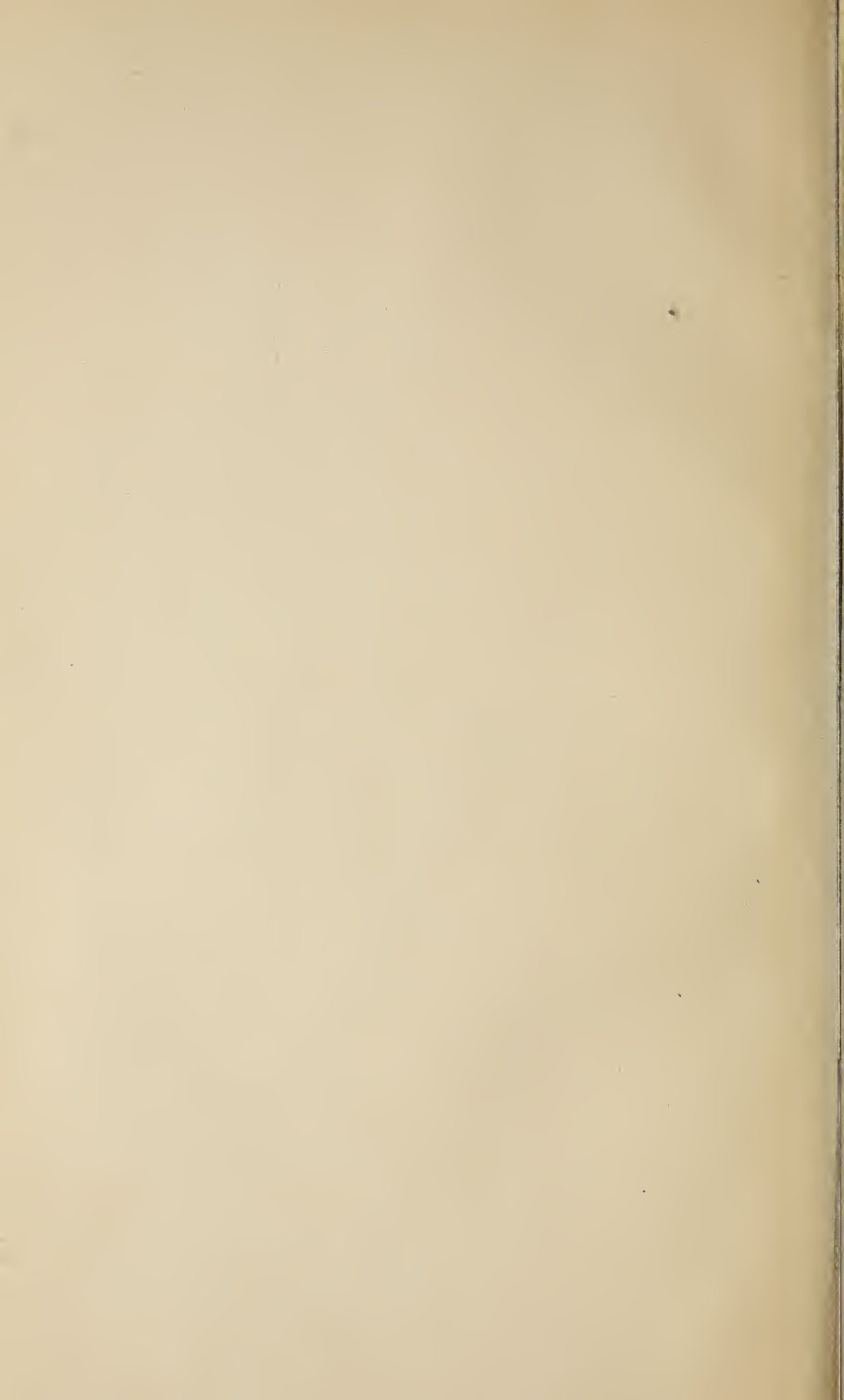
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HISTORY ^C

OF THE

BAPTIST CHURCH,

EXETER, N. H.,

1800-1900.

By BENJAMIN FRANKLIN SWASEY.

TWENTY-TWO ILLUSTRATIONS.

EXETER, N. H.

The News-Letter Press.

1901.

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Enclosed — \$3.50

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INTRODUCTION.

ATTENTION was directed to the publishing of a complete history of the Baptist Church in Exeter, N. H., from the interest manifested in the observance of its centennial, October 10, 1900. This interest was made more prominent by the large number of local attendants as well as former members who had taken up their residence in other towns.

It seemed at that time that an effort should be made not only to perpetuate the leading features of the centennial, but also to collect in detail all the facts that could be obtained concerning the entire course of the progress of the church and society, and place them in such form that they could become a source of reference for future time. With this purpose in view a careful study has been made of all available records, and a correspondence opened with many of the descendants of the principal participants in the formation and progress of the church and society as an organization.

Added to these sources of information, many obscure points have been made plain and facts verified by the reminiscences of a few of the older inhabitants of Exeter whose memory of early days is remarkably clear and distinct, among whom we would mention Mr. Alfred Conner, Miss Mary Gilman and Dea. Daniel Smith.

We are especially indebted to Mr. John T. Perry, our local historian, for valuable suggestions in the line of research, and to Rev. William Hurlin, of Antrim, N. H., for a brief review of the history of the New Hampshire Baptist Convention, of which he was a worthy secretary for nearly twenty-five years.

In portraying the lives and work of the several ministers of the Gospel who were settled over the church during the last century, one of whom is still eminent in service, we would commend them for their zeal and enthusiasm in preaching the pure Word of God unmixed with the dwarfed and useless growths that often sprang up

in their path. We are much indebted to them, among other moral and spiritual forces for the progress of truth as it has come down to us at the present day, and we must concede to them a high place among the honored of earth for their conscientious, persistent work in exalting the truths of the Scriptures and magnifying the mission of Christ.

We would perpetuate the memory of the Deacons through all the ages, for their watchfulness and care over all the interests of the church; for their loyalty to their pastor and for their kindly offices to every member. Nor would we forget the large army of faithful workers who have gone out from the church into business or professional life, whose moral and mental development has been made complete through the regenerating power of Christianity.

In procuring illustrations for this book an unsuccessful effort was made to find a photograph of Rev. Ferdinand Ellis among his relatives.

The half tone cut of Mr. Samuel Hatch was made from a daguerrotype loaned by Miss Mary Gilman, and is said by those who remember him to be an excellent likeness.

The cut of the first meeting house which appears at the opening of this history was executed from a model of wood made by Mr. Alfred Conner, whose memory of the outlines and surroundings after so long a time is vivid and clear. The model, not only unique but a reminder of a bygone age, will be placed in the archives of the present meeting-house with other relics that are being collected.

The cut of the Water Street Meeting House was made from a photograph taken several years ago by the late W. N. Hobbs.

In compiling this history but slight reference has been made to the Elm Street Baptist Church, as it ceased to be a part of this organization from the time it severed its connection in 1854 until its return in 1871.

In giving a list of the members, past and present, we have stated the time of their admission into the church so far as they appear on the records, in some cases their change of name by marriage, and the date of their death, omitting their separation by change of location or otherwise.

The principles of the Baptist faith, so strenuously advocated by

our fathers, have broadened and deepened. They were laid upon a sure foundation that neither time nor change has shaken, and we should be unworthy of them if we manifested less of zeal or resolution of purpose.

There is the same urgent call for earnest workers as in days of old, for while the church stands to-day triumphant and unassailable it has become so only by the individual effort of each of its members.

B. F. SWASEY.

EXETER, July 1, 1901.

THE CHURCH'S HISTORY.

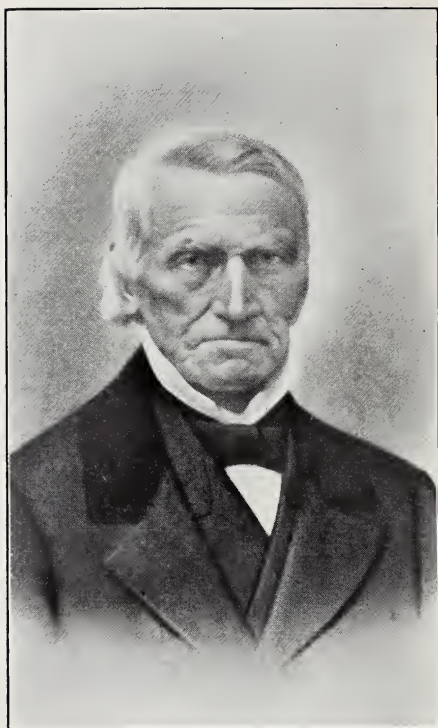
“ 1800.”

“ At an Ecclesiastical Council convened at Exeter Oct. 7, 1800, consisting of Messengers from the churches of Haverhill, Newton, Brentwood and New Rowley.

From Haverhill	DR. HEZEKIAH SMITH.
“ “	DEACON SMILEY.
“ “	BROTHER MORSE.
“ Newton	ELDER JOHN PEAKE.
“ “	DEACON CURRIER.
“ “	BROTHER EASTMAN.
“ “	BROTHER TUKESBURY.
“ New Rowley	ELDER SHUBAL LOVELL.

- 1st. Chose Dr. Smith Moderator.
 - 2nd. Chose Elder Lovell, Clerk.
 - 3rd. Opened the business with prayer by Elder Peake.
 - 4th. Received Elder Isaiah Stone to join the Council.
 - 5th. By order of the Council invited Brother Joshua Bradley to sit with us in Council.
 - 6th. Proceeded to inquire into the particular circumstances of these brethren who requested our advice, respecting their being embodied into a Church of Christ in this place, and after examining their articles of Faith, and their views of Church Order Voted: unanimously to give them fellowship as a sister Church of the same faith and order.
- Adjourned till 5 o'clock to meet at this place.
- 7th. Met according to adjournment and proceeded to give the right hand of Fellowship to the following Brethren and Sisters as a distinct Baptist Church of Christ in this town.

Brethren	KINSLEY LYFORD.
	DANIEL COOLEY.
	EDMUND P. BATCHELDER.
	SAMUEL HATCH.
	JOHN P. TAYLOR.
Sisters	LYDIA LOUGEE.
	ABAGAIL B. WILSON.
	ELIZABETH SWASEY.
	ABAGAIL GILMAN.
	MARY BATCHELDER.



SAMUEL HATCH.

Closed business with prayer by the Moderator and dissolved the Council.
Signed in behalf of the Council,

HEZEKIAH SMITH, Moderator.
SHUBELL LOVELL, Clerk.

The Church being formed made choice of Brother Kinsley Lyford as their Deacon. At a Church meeting held at Samuel Hatch's Oct. 29th after prayer, made choice of Deacon Lyford as Moderator and Samuel Hatch as clerk of this Church.

Dissolved by prayer."

The above is a copy both in arrangement and phraseology of the organization of the Baptist Church in Exeter, N. H., as recorded by Samuel Hatch, the Clerk. The records continue in the same handwriting, in good style of penmanship, with every word and letter clear and legible, until September, 1852. Amos Nudd is then chosen Clerk *pro tem* to January, 1853, and was succeeded by Daniel Smith, Sr. These data give Mr. Hatch a tenure of office of fifty-two years. In addition to the original records, there is a duplicate record in the handwriting of another person, probably some member of Mr. Hatch's family, extending over the same period. The accuracy of these records and the care and foresight exhibited in preserving them, shows a commendable zeal not always found among most of our earlier records.

The first Baptist Church organized in New Hampshire was at Newton in 1755, Rev. John Peake, pastor. The Baptist Church in Brentwood was formed in 1772, Rev. Samuel Shepard, pastor. An effort was made to form the Exeter church as a branch of the Brentwood church, but by the remonstrance of Samuel Hatch and others its separate existence was assured.

Rev. Hezekiah Smith, pastor of the Baptist Church in Haverhill, Mass., in 1767, often preached in the neighboring townships of New Hampshire, including in his circuit the towns of Hampton, Stratham, Chester, Deerfield and Suncook. He baptized Dr. Samuel Shepard. To these two persons is largely due the early spread of Baptist principles in this state.

Prior to 1818, when the Baptist Society was incorporated by the New Hampshire Legislature as a religious body, we can find only meagre records relating to its formation in connection with the

church. There is no doubt they were accurately kept, but by some means have been lost. We find by the records of the town of Exeter that in 1810 Theodore Moses was clerk of the society, and the names of several persons are recorded by the Town Clerk who united with it.

In 1801 James Burley was chosen Deacon to act with Kinsley Lyford. To him was intrusted the custody of the communion service, which consisted of two tankards, at a cost of twenty-one shillings each, and six cups of four shillings, six pence, each. To these were added two platters, presented by Dorothy Smith. This service was used for seventy-five years, when a part of it was given to another church, two of the cups being still retained among the souvenirs of the church.

In the summer of 1802 fourteen members had been added to the church by baptism, making the whole number twenty-four, when application was made through John P. Taylor, Benjamin Hoit and Samuel Hatch, as messengers, to join the New Hampshire Baptist Association.* At a meeting of the Association held at Elder Lord's

* The first New Hampshire Baptist Association was formed in 1785 and comprised five Maine and three New Hampshire churches. Its primary object was fraternal, later developing a missionary spirit to stimulate and encourage the weaker churches. The New Hampshire Baptist Convention formed in later years appears to have been an outgrowth of the several associations and we give herewith a sketch of its history.

THE NEW HAMPSHIRE BAPTIST CONVENTION.

The New Hampshire Domestic Mission Society was organized in 1819. Its main object seems to have been to employ ministers to spend a few weeks at a time in preaching the Gospel in destitute parts of the state. By the earliest reports extant, in 1823, seven such ministers received from ten to one hundred dollars each, an aggregate of \$366.00, a large amount for those days. In 1825 delegates from several churches in New Hampshire met in Meredith and organized a State Convention. But when on June 27, 1826, delegates from sister churches met in New London they voted to dissolve that convention and to organize under a charter just obtained from the New Hampshire Legislature, so that the present New Hampshire Baptist Convention dates from that year. At that meeting in 1826 the following officers were chosen: Joseph Colby, Esq., of New London, President; Rev. Nathaniel W. Williams, Concord, 1st Vice President; Rev. Ira Pearsons, Newport, 2nd Vice President; Rev. James Barnaby, Deerfield, Recording Secretary; Rev. Michael Carlton, Hopkinton, Corresponding Secretary; Dea. Philip Brown, Hopkinton, Treasurer, and six Trustees.

The charter provided "That the said corporation shall have power to receive and hold all donations, subscriptions and legacies, in real or personal estate, to an amount not exceeding thirty thousand dollars, and to use and improve the same for the purpose of promoting Foreign and Domestic missions, and the education of indigent and pious young men for the gospel ministry, and any other religious charities which they may deem proper." This gave a wide range to the work of the Convention, and until 1855 the Treasurer was accustomed to receive and to print in his report more or less money for various societies. In that year a committee was appointed

meeting house June 9th and 10th, they were unanimously received. For three years the utmost harmony prevailed in the church. New additions were repeatedly made, and all were as of one family, striving for the good of others and zealous in the cause they had espoused. The church represented some of the prominent families in the town, some of them of mature years, of strong convictions and an unswerving fidelity to the cause of Christ.

Assisted much of the time by Rev. Hezekiah Smith, Dr. Samuel Shepard and Rev. William Hooper, the church as an organized body held its meetings at private houses, principally at Samuel Hatch's, John P. Taylor's and Mr. Coole's, who then lived in the Pierson house on the Plains, and at the Central school house on Spring street. There had been added by baptism to the year 1805 thirty in number, three of whom had died, making the number of communicants thirty-seven.

Doubtless the subject of building a house of worship had been agitated for quite a period, but now there appeared to be a demand

to consider this matter, and after that year the report of the Treasurer only gave monies received for the work of the Convention. In 1828 the Domestic Mission Society voted to turn over all its property of every kind to the Convention, and to dissolve as being no longer necessary or desirable.

In 1868 a revised constitution of the New Hampshire Baptist Convention was printed in the minutes, which states: "The great object of this Convention shall be to promote the preaching of the gospel in the state." This narrows and simplifies the work of the Convention, and this item continues to state the object of the Convention at the present time. In the early years of the Convention it continued the practice of the Domestic Society of engaging ministers for a few weeks each to do necessary work in various parts of the state. Thus for the year ending June 23, 1829, payments were made to four churches amounting to \$119.78, and to ten missionaries to the amount of \$178.02. That year the Treasurer reported a balance on hand of \$701.69, and a foot note states: "The above balance consists in goods amounting to \$68.87, securities \$453.00, uncurrent money \$17.00, cash \$162.62." In explanation of the word "Goods" in the report are such items as clothing \$4.25, 3 prs. socks .57, one pr. footings .25.

From the organization of the Convention until Oct. 1, 1900, the Convention had paid to eighty-three churches in aggregate amounts varying from \$15.00 to \$4,966.80, a total of \$101,450.79. Of these eighty-three churches twenty-five are now self-supporting, some of them being among the strongest in the state. Since the Convention adopted a plan of making appropriations to churches only and of discontinuing the employment of temporary missionaries, it has a number of times employed a general missionary, but it has thus far been found difficult to obtain sufficient funds to pay them and one after another they have been discontinued. But encouraged by the late legacy from the estate of the late Daniel S. Ford, they have elected Rev. C. L. White secretary with the understanding that he is to devote his whole time to the missionary and other work of the Convention.

The present officers of the Convention are: G. A. Worcester, Milford, President; Rev. N. S. Colby, Manchester, and E. H. Brown, Suncook, Vice Presidents; Rev. C. L. White, Hampton Falls, Secretary; L. E. Staples, Portsmouth, Treasurer.—*Rev. Wm. Hurlin, Antrim, N. H.*

for it. The initial step was taken January 27, 1805, when Thomas Kimball, who had been a member since June 7, 1802, purchased a lot of land of Joseph Swasey on the west side of Spring street.

We give herewith an abstract of the deed.

“Bounded: Beginning on said Spring St. at the northeasterly corner* of Josiah Wyatt’s house lot, and then to run westerly, binding on said house lot, six and one half rods; then running northerly three and one third rods on a line parell with said Spring St.; then easterly six and one half rods, on a line parell with said house lot, to Spring St. then southerly on said Spring St. three and one third rods, to said northerly corner of said Wyatt’s house lot, bounds began at.”

By searching the records we find this lot was the present unoccupied lot of land lying between the hose house on Spring street and the wooden building of A. Merrill & Sons, which adjoins on the south their fine brick building. Its width brought it nearly contiguous to either building. Its length extended one hundred and eight feet, four inches, as per the deed, west from Spring street. It was of ample dimensions for the purpose for which it was to be used, and no doubt was selected with good judgment. The First Congregational Church was then standing on its present site, of which Rev. William F. Rowland was pastor. The Second Congregational Church stood on the north side of Front street, on land now occupied by the residence of Col. W. N. Dow.

We have no records to tell us what arrangements Thomas Kimball made with the officers of the church, but a building was erected the same year as the purchase of the lot, Kimball holding the deed until four years subsequent, when it was transferred to members of the church.

The building occupied the north side, and was set back about ten feet from Spring street. It was placed nearly on the boundary line on the north side, with a narrow space between it and the wooden building, which was then the stable of William Lane, and originally the saddler’s shop of James Folsom. The width of the lot admitted of a space of ten feet or more on the south side, through which teams could pass to the entrance, and to sheds and hitching posts in the rear. A substantial fence enclosed three sides of the lot, but the east or Spring street end was left open. Like



SPRING STREET MEETING HOUSE.

most other buildings of that period, especially private dwellings, many of which are now standing, a southern exposure was obtained for the frontage whenever possible. This may be the reason why the entrance was placed on the south side, instead of the street side, which would appear to be more desirable. The building was forty feet square with fifteen feet posts. The roof was of the square order with nothing protruding from it except one chimney, this being placed on the northern slope. In its construction four king posts were inserted from the apex of the roof to hold up the floor of the ceiling, giving an unobstructed space in the audience room below. The frame work was all of large sized timber, pinned and braced together for solidity and strength. The outside boarding was selected from the best quality of pine lumber, the clapboards and shingles were rived out and finished by hand, and were composed of the best material and lasted for many years. The foundation of granite was set well in the ground and cemented together in the most durable manner. There were two entrances on the south side, with one window between them raised higher than the others, which especially lighted the singing seats. On the east and west sides there were three windows, and on the north side one back of the pulpit with a circular top which was built into the arched ceiling above.

The windows had twenty-four lights, each eight by ten inches. The finish over the doors and windows and around the roof was, in builder's parlance, of the Tuscan or simplest order.

The plan of the interior was well adapted for all purposes of an assembly, space being well economized for the seats, the gallery and the pulpit. Upon entering either door, the first feature of the interior was the gallery or singing seats, built against the wall and proportionately high for the choir. Access to these seats was reached by short flights of steps on either end. Continuous with either entrance, two aisles extended down into the body of the house. On either side of the room and extending around to the pulpit box pews were built, which sometimes contained three seats, especially for large families, one in the rear and end, and a shorter seat in front. Between the aisles were two rows of slips divided by a partition. All of the pews were entered by doors, on each of

which their number was painted. The pulpit, raised above the pews, was finished plainly but of pleasing design. For a number of years the only warmth obtained in the winter was by foot stoves, although a chimney had been provided from the first. About 1812 two wood stoves were put in, each at the lower end of the aisles, the pipes from which were brought together to a single pipe that ran to the chimney overhead. The sides of the room were finished in wood somewhat above the tops of the pews. The ceiling and sides, brought together by a short arch, were plastered and presented a continuous surface. The inside and outside of the building was never painted.

The sounding board, now a curiosity as a relic of the past, was suspended over the pulpit. Light for evening service was obtained from lamps placed around the walls and from a chandelier hung from the center of the ceiling.

Among the regular attendants at services the family of Samuel Leavitt occupied a pew in the northeast corner of the house. On the east side were the pews of Ebenezer Swasey, Dea. Daniel Smith, Sr., and Oliver Towle. The family of John Lovering had a pew in the slips, and Samuel Hatch a pew on the west side. The southeast corner was reserved for colored people, of whom there were a larger number in the town than at the present time. The singing, led by the family of Oliver Towle, who played the bass-viol, was an inspiring feature of the meetings. John Moses, William Swasey, Silas Gould, Mrs. Fanny Mitchell and Mrs. Jerry Sanborn, among others, had excellent voices. C. C. P. Moses played the double bass-viol, and Daniel Rundlett the bassoon. The singing books used were the Village Harmony with Watts' Psalms and Hymns, introduced later by Rev. J. N. Brown.

Deacon Kinsley Lyford and Samuel Hatch were the most active in the construction of the building, and to them is attributed much of the success of the new church. As soon as finished, the house of worship was dedicated with appropriate services. There is a melody in the sound of the word home. A home for the family, a home in the church, and a home in heaven. Each stimulates and urges us on to the accomplishment of noble purposes. The heaviest burdens grow lighter as we approach the desired end, and joy and peace and rest are the crowning results of all the sacrifices in-

volved. The members of the Baptist faith and order now had a home where they could unitedly pay homage to their Creator, and express their belief as they saw it in the teachings of the Scriptures. Unassailed by the views and tenets of others, they had attained that freedom of thought and action that had been their purpose for a long period. Stated meetings were held for two years, during which the pulpit was supplied much of the time by neighboring ministers, at other times most profitable and inspiring services were held, as there developed among their numbers many who possessed the gift of exhortation, of prayer and of song. In 1807-8, Barnabas Bates, a student of the Academy, licensed to preach by the Second Baptist Church in Boston, conducted the meetings. The two following years, Rev. Ebenezer L. Boyd officiated as a regular supply, but was not ordained. The records of the church to 1817 show a gradual increase in membership, even with the weeding out of the recreant ones by the stern hand of discipline. From 1814 to 1817 much assistance was given the church by the preaching of Rev. Charles O. Kimball and Rev. James MacGregor, also by students under the instruction of Rev. Jeremiah Chaplin, D. D., in Danvers, Mass., until the settlement of Rev. Ferdinand Ellis.

We naturally inquire why the church was without a regular ordained minister to this late period. Nothing had occurred of sufficient force to check its progress or mar its usefulness. It was in a prosperous condition, and an unwonted zeal and enthusiasm was manifest in all branches of church work. Financial disability was not the cause, for, at the meager salaries then paid a minister, the church represented wealth enough to well support them. There was an ample amount of material to be obtained from theological institutions, and Exeter was a desirable place to live in. The effects of the War of the Revolution were no longer felt. The War of 1812 made no perceptible change in the industries of the country. Ship building had declined at this time, but there were other employments that gave remunerative wages, and an era of prosperity was manifest on every hand. * The stringent taxation placed upon

* Prior to 1807 several denominations by legislative enactments secured an independent existence, and from that time were no longer molested by the Collector of Taxes. Soon after the accession of Gov. Samuel Bell in 1819, the subject was brought before the Legislature. The Toleration Bill met with strenuous opposition, but when it was once passed all parties pronounced it a good and wholesome law.—*Sanborn's History of New Hampshire.*

all other denominations for the benefit of the established church was removed in 1807, and it became no longer a menace or a barrier to religious beliefs. We find in the history of other churches in their formative state the same condition often existed, and we may reasonably conclude that the labors of a permanent clergyman at that time were not always considered absolutely essential in the growth and advancement of the Kingdom of God.

FORMATION OF THE FIRST BAPTIST SOCIETY.

As previously stated, a Baptist Society existed from the first organization of the church, but with limited powers and obligations.

* In 1818 the New Hampshire Legislature passed a law incorporating religious societies. Immediately upon the passage of this law the following persons, most of whom were members of the Baptist Church, petitioned the legislature to be incorporated as a body, under the name of the First Baptist Society in Exeter, N. H.; Joseph Tilton, Jr., was then representative from the town: Oliver Towle, Stephen Dolloff, Abner Dolloff, William Smith, John Dolloff, Henry C. Smith, John Parsons, Jonathan Lovering, Nathaniel Pearsons, George Colcord, George Dutch, Thomas Colcord, Benjamin Lovering, James Butler, Daniel Laferty, Richard Fassett, Jonathan Hunnewell, Richard Lovering, Moses P. Bickford, Samuel Dutch, Charles C. Wheelwright, John Dodge, Jedediah Conner, Benjamin Lovering, Jr., Benjamin Clark, Nathaniel Taylor, Dudley Dodge, John F. Moses, Samuel Dodge, James Smith, Oliver Welch, Benjamin Barker, Mark Loud, John Mead, John Tilton, Abraham Rowe, John Lamson, George Gerrish, Elijah Southgate, James Pearson, Joseph J. Hoit, Daniel Rundlett, William Burley, Benjamin Swasey, William Otis, John Smith and Kinsley Lyford. It

* SECTION I. Any persons may associate together by written articles, signed by each member, as a religious society, assume a corporate name, and choose a clerk who shall be duly sworn, and having recorded their proceedings, name and intentions in a book of records to be kept by said clerk, and published notice thereof, shall be a body politic.

SECT. II. Said society shall possess the powers, and be subject to the duties incident to corporations of a similar nature; may hold real and personal estate for the purpose of erecting and keeping in repair a house of public worship, a parsonage house, and other buildings necessarily connected therewith, and supporting the ministry in said society.

SECT. III. May assess and raise money by taxes upon the polls and valuable estate of the members, and appropriate the same for the purpose aforesaid.—*General Laws, N. H., 1818.*

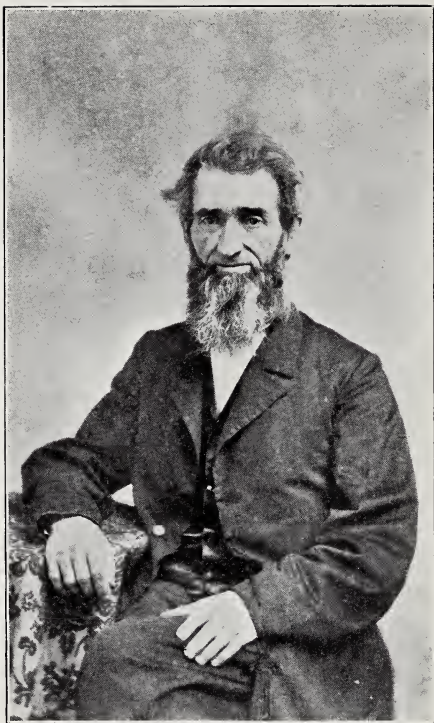
was stipulated in the petition that Oliver Towle and John F. Moses, or either of them, should warn the first meeting of the society the first Tuesday of September following, by posting a warrant in the church specifying the object of the meeting. The petition was granted June 15, 1818, signed by Matthew Harvey, Speaker of the House of Representatives, and Jonathan Harvey, President of the Senate, approved and signed the same day by Gov. William Plumer.

The first meeting of the society was held September 1, and organized by the choice of Samuel Hatch, Moderator, and John F. Moses, Clerk. Benjamin Lovering, John Smith, Benjamin Hoit, Samuel Hatch and Rev. Ferdinand Ellis were appointed a committee to draw up a code of by-laws. At an adjourned meeting September 29, the by-laws were read and accepted. At the first annual meeting, April 5, 1819, Theodore B. Moses was chosen Clerk; Mr. John Smith, Capt. Samuel Hatch, Mr. Benjamin Hoit and Mr. Benjamin Lovering, with the clerk, were appointed a Standing Committee (one special office of this committee, three of whom must belong to the church, was to call to ordination a pastor); Capt. Daniel Conner, Capt. Samuel Hatch and Mr. Samuel Dodge, Assessors; Major John Mead, Mr. John Pearsons and Mr. John Lovering, Tything men; John Fellows, Collector and Treasurer. An assessment of seventy-five cents on the polls, and other valuable estate in proportion, was made for the support of the ministry for the year ensuing and continued for subsequent years. Theodore B. Moses was Clerk until 1828, when Silas Gould succeeded him for two years, after which Charles C. P. Moses was chosen. In 1834, when the meeting house on Spring street was abandoned, and a new one built on Water street, the management of the affairs of the society in connection with the church was mainly under the supervision of the first committee, to whom were added Oliver Welch, Esq., Master Abel Brown, and Benjamin Lovering, Jr. We will now retrace our steps to 1818, when the first settlement of a pastor was made.

REV. FERDINAND ELLIS.

To those now living who had an intimate acquaintance with Mr. Ellis, their memory of him is easily recalled. His personality so

impressed itself upon all with whom he associated that the fading light of more than half a century has failed to dim or obscure it. His disposition, his traits of character and his personal appearance all remain permanently fixed in the mind while others are forgotten. To some he was arrogant and imperious, to others, who could look beyond a rough exterior, he was a noble type of manhood. To many he combined the two extremes of character, the attractive and the repellent, each of which seemed at times to be a direct contradiction of the other. Conscious of his own intellectual powers, of deep convictions, he was unyielding to the opinions and beliefs of others and could see no medium line of compromise. Possessed of an iron constitution, with habits of untiring industry, he was prompt and efficient in every line of work. His sermons were carefully prepared, and in their delivery showed a wide range of reading and a thorough acquaintance with the best literature of the day. As a speaker he was forceful, convincing and loyal to the doctrines of the Baptist faith and order. He was born in Medway, Mass., in 1780. He entered Brown University, then under the presidency of Jonathan Maxey, D. D., at the age of eighteen years, graduating in 1802, and receiving the degree of A. M. For three years he remained in the university as tutor. He married Miss Whitman, of Providence, R. I. In 1805 he was ordained as a colleague of Rev. Dr. Stillman, pastor of the First Baptist Church in Boston. Removing to Marblehead he settled over the Baptist Church and taught school. Coming to Exeter at the age of thirty-seven years, he entered at once upon the work of the ministry, and was of much assistance in organizing the First Baptist Society. The church then numbered (1818) sixty-nine members, and with the society as an auxiliary force they were in condition for more effectual work. The congregation increased in numbers and an attempt was made to enlarge the capacity of the meeting house, which finally resulted later in the erecting of another house of worship on Water Street. During Mr. Ellis' pastorate of ten years, seventeen members were added to the church by baptism and six by letter. But how shall we estimate the true value of his life? He was a faithful steward, earnest in his appeals to his people and conscious of the responsibility of his high calling. His devotion to the cause



REV. JOHN NEWTON BROWN.



MRS. JOHN NEWTON BROWN.

of Christ is evident from the extended years of pastorate, and the bond of union between him and his people was welded together by the love and esteem they bore him. In 1828, still retaining his residence in Exeter, he preached in various towns in New Hampshire and in Freeport, Me. In 1833 he returned, being employed as teacher of the Grammar School on Spring Street, which numbered at times one hundred and fifteen pupils. He was a rigid disciplinarian, but possessed that rare quality of imparting instruction to the various capacities of his pupils, in a plain and simple manner. As a tribute to his memory we give a brief space to the success of two of his daughters, Charlotte and Rhoda Ellis, as teachers of primary schools in Exeter. In teaching the little ones under their care they introduced kindergarten methods, so important in training the young mind at the present day. Their schools were always delightful places to be in. There was an air of neatness and comfort as well as good order at all times. They were an honor to the town and models worthy to be imitated. Their pupils now living can testify to their excellent training in their youthful days.

Mr. Ellis spent his remaining years in Exeter, preaching occasionally while engaged as teacher. He died February 20, 1858, and is buried in the family lot, Exeter cemetery.

REV. JOHN NEWTON BROWN.

The mentioning of this beloved pastor's name strikes a responsive chord in the memory of those parishioners who survive him, and they love to relate his many Christian graces and attractive qualities of mind and heart, and those who were never intimately associated with him have at times felt the pervading influence of his spiritual life as it has been handed down to them by a former generation. As the successor of Rev. Ferdinand Ellis, the contrast was at once plainly visible. One of his admiring parishioners, long since gone to her rest, upon hearing his first sermons exclaimed: "It seems as if the beautiful breezes of Heaven were blowing across the room," so marked was the difference from former sermons. Another, having probably in mind the injunction of St. Paul, told him on one occasion: "He had too much of the Dove and not

enough of the Serpent." This might have been spoken as a worthy compliment, yet, with slight modification, it was a true index to his character. A man of this stamp was especially adapted for the times and the church to which he had providentially been called. Religious belief among all sects was intense, and too often an unyielding and arrogant spirit was engendered as the result of protracted controversy. In this church the soil had been furrowed deep, but the surface presented many inequalities. It needed the process of smoothing down and discarding unsightly and useless objects, to prepare it for an abundant harvest. For this purpose Mr. Brown was admirably adapted. He possessed the rare endowment of bringing into prominence all the latent forces of the church and society, and harmonizing the entire body as co-workers in one common cause. His disposition under all conditions was cheerful and inspiring, and the warmth of his heart was like the rays of the midday sun, diffusing its light into the most obscure and darkened corner. He came into Exeter in the fall of 1828, being then twenty-five years of age. He was of medium height, of slender frame, with masses of jet black hair. He was a great student, and clothed his sermons with "thoughts that breathe and words that burn." He came into the pulpit without notes, and his voice was a perfect melody. He was a true type of refinement, and was particularly happy in alleviating the burdens and sorrows of others. Mrs. Brown possessed many accomplishments. She could write a book, or an article for a paper, could take entire charge of the Sunday School and lead the evening meeting in the absence of her husband. It is said that, although having no children of their own, they brought up and educated ten children. (The accompanying cut of Mr. and Mrs. Brown was made from a photograph taken in their later life.) Mr. Brown soon won the love and respect of his people. During this first pastorate sixty-eight persons were added to the church, fifty-six of whom he baptized. He was the second and last permanently settled pastor over the Spring Street Meeting House. He resigned, much to the regret of the church, to engage in a literary work to which he had been appointed. Mr. Brown returned to Exeter to deliver the Dedication Sermon at the Water Street Meeting House, November 19, 1834. We have no records



WATER STREET MEETING HOUSE.

to tell us the official programme that was followed on this occasion, or what festivities were indulged in, as had been customary on former occasions, but this announcement has been left as an item of church history, that "Rev. John Smith of the First and Rev. Isaac Hurd of the Second Congregational Churches were present and took a part in the exercises," showing conclusively the "sunny disposition" of Mr. Brown had previously melted the ice of frigid formalism that had existed among clergymen of other denominations. The second pastorate of Mr. Brown dates from near this period and continued for three years. He was gladly welcomed back among his people, and his presence was a benediction. Prosperity marked the entire period of this pastorate, as at first. Mr. Brown resigned, much to the regret of the church, having added to its membership seventeen by baptism and thirteen by letter.

Mr. Brown was born in New London, Conn., in 1803, baptized at Hudson, N. J., at the age of fourteen years. He graduated at Colgate University, Hamilton, N. Y., in the class of 1823. In the entire career of his life the steadfastness of purpose and nobility of character made him a peer among men, and his ripe scholarship and literary acquirements fitted him for a successful pastor or instructor.

He was the author of the creed commonly used in newly organized Baptist churches and known as the New Hampshire confession, two hundred copies of which were distributed to the Baptist Church in Exeter in 1849, and are in use now. He received the degree of Doctor of Divinity from the Lewisburg University, Va., in 1849. Between the two pastorates of Mr. Brown, the one in the Spring Street and the other in the Water Street Meeting House, Rev. John Cannon (a licentiate) a native of Yorkshire, England, was ordained over the church May 29, 1833, continuing for about a year. He was dismissed and went to Londonderry.

THE WATER STREET MEETING HOUSE.

We must here give credit to the success of Mr. Brown in his first pastorate as being the chief factor in making it compulsory that a

larger house of worship should be built, one of sufficient capacity for the growing congregation. The executive officers of the society at that time were Samuel Hatch, Charles C. P. Moses, Oliver Towle, Daniel Smith, John F. Moses and John Lovering. Negotiations had been made for the purchase of a lot and the construction of a building, which culminated February 1, 1833, in a contract drawn up under seal between the committee and Josiah Batchelder, by the terms of which "Josiah Batchelder agrees within one hundred days for a consideration named, to deliver at the lower plains, near Judge Jeremiah Smith's dwelling-house, the timber for a meeting house; to hew and frame the same according to a schedule provided, and to superintend the erection at such a place as the contract may say." The contract called for a building sixty by forty-six feet, and twenty-one feet high, with a tower forty-six, and a cupola eighty-six feet high. In June following a lot was decided upon, which was the homestead of two maiden sisters, Dolly and Molly Smith, which they bought in 1814 of Daniel Cooly, one of the original founders of the church, and a part of the estate of ex-Governor John T. Gilman. In selecting this location, advantage was taken of a bequest left by Dolly Smith, who died February 5, 1830, giving the Baptist Church one-third of her estate, the committee purchasing the remaining two-thirds of the legatees. The frame work for the meeting-house, much of which was hewn by hand, was completed within the specified time, characteristic of the promptness and efficiency of Josiah Batchelder. It was moved upon the lot designated, and at once raised, and the further construction of the building intrusted to the same management until it was completed. The accompanying cut is a good representation of the exterior. The principal features of the interior were the pulpit on the south end, and the gallery on the north end, which extended across the width of the room, and was reached by two flights of stairs from the vestibule below. The pews were arranged through the center and on either side extending around as far as the pulpit. The two doors of entrance on the north end led to the vestibule, and from there to the audience room. The entire finish was plain but of pleasing effect. The money for the erection of the building was raised by the sale of

pews, the price of these being fifty dollars, bids being made at a higher price for special locations.

THE BELL.

In 1838 a bell, purchased of the First Baptist Society in Portsmouth and donated by Deacon John F. Moses, was hung in the tower. It served its purpose in calling to the House of Worship two generations. In 1882, six years after the Water Street Meeting House was vacated, it was taken down. The following inscription upon the bell now in use in the Front Street Meeting House relates its further history: "Cast by Wm. Blake & Co., Boston, Mass. Our old church bell donated by H. C. Moses, combined with the old town bell. Both cast about 1800 by Paul Revere of Revolutionary fame, recast by his successor and presented by H. C. Moses July, 1882. Rung for the first time July 14, 1882."

THE VESTRY.

During the settlement of Rev. E. J. Harris, 1848-1850, and mainly through his efforts, assisted by the ladies of the Social Circle, a vestry was built in the rear of the meeting house. Among the committee of the society William O. Smith was especially active in its construction. It was plain and unpretentious in finish, but serviceable for the purpose for which it was designed. December 4, 1882, both the buildings were sold to the Exeter Armory Association. January 27, 1887, they were purchased by J. D. P. Wingate. The cupola and a part of the tower were taken down and the interior finished for an opera house.

THE PARSONAGE.

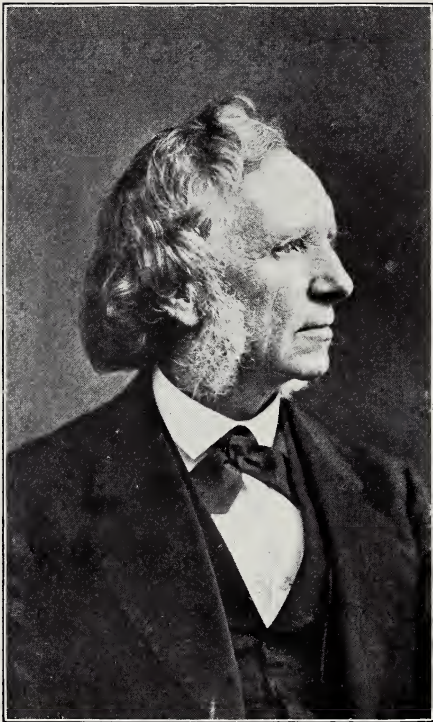
The parsonage was built during the settlement of Rev. J. J. Peck, who had the general supervision of its construction and into which he moved with his family when completed. It was begun in the autumn of 1857, and completed June 1, 1858. The land was the gift of Mrs. Olive Mead and adjoined her colonial residence on the south side of Front Street, a little west of Academy Street, which

was formerly Tan Lane. The cost was met by special subscriptions, by a fund raised by the ladies of seven hundred dollars, and by a donation of four hundred dollars from Deacon John F. Moses.

The successor of Rev. John Newton Brown at the close of his second pastorate (at the Water Street Meeting House) was Rev. J. G. Naylor. His reputation had preceded him as a worthy, zealous and devoted pastor over the Baptist Church in Portsmouth. A cordial invitation was extended to him to settle permanently, but after remaining about a year and welcoming to the fellowship of the church fifteen persons, ten of whom were baptized, he resigned and went to Lowell, Mass.

REV. NOAH HOOPER.

Mr. Hooper's early life was spent in the state of Maine. He was born in Saco, November 11, 1806; was converted to the Baptist faith at Bath, and baptized by his father at Belfast in May, 1828. He studied for the ministry at Bloomfield Academy, and in 1831 went to New Hampton Institution, New Hampshire. He entered Newton Theological Seminary in 1834, taking the regular course and graduating in 1837. He descended from a long lived, vigorous race, and a family of ministers. He was the fourth in direct descent to make choice of the ministry for a profession. His father, Rev. Noah Hooper, senior, labored successfully among the early churches of Maine and New Hampshire, and in a record handed down to the present generation, he recounts the dealings of God through his entire life, and the several churches over which he was pastor. His grandfather, Rev. William Hooper, was among the pioneers of the early settlement in organizing and establishing churches, and the first ordained minister in the state of Maine, settling over the Baptist Church in Berwick. Thus it will be seen that by education, culture, association and by inheritance Mr. Hooper possessed many qualifications for the ministerial office. It was fitting that the mantle of his ancestors should fall upon him, that he might honor their name and carry onward the cause to which they had devoted their lives. The first pastorate of Mr. Hooper was at Woburn, Mass., where he was ordained August 31,



REV. NOAH HOOPER.



MRS. NOAH HOOPER.

1837. In October following he married Miss Lucy Walker of Kennebunkport, Maine. For upwards of forty years their lives were inseparably connected, each zealous for the happiness of the other and both earnest in advancing the cause of Christ. He left Woburn, October 6, 1840, beloved by his people, honored of God, and confirmed as a chosen ambassador of His Kingdom, in the accession of many into the faith of the Gospel. Mr. Hooper came to Exeter in November, 1840. After the delivery of a few preliminary sermons which custom had made necessary as letters of introduction, the unanimity of the Baptist Society was so forcibly expressed that he should remain permanently, that Deacon John F. Moses, who was clerk at the time, in order to give emphasis to the importance of the event, transcribed upon the records the correspondence between Mr. Hooper and the committee. The new pastor at once found earnest workers in the church, brethren and sisters, who were both ready to assume responsibility and who became a tower of strength upon which he could rely in the work of upholding and maintaining the principles of the Gospel of the Son of God. With a union of purpose born of a desire to fulfill all the obligations of the Christian life, pastor and people soon found their efforts rewarded by a more than usual interest shown among the regular attendants at the Sunday services. Nearly all of the remaining pews of the new meeting house were sold and other families were added to the congregation. Conversions and additions to the church followed this first indication of the presence of the Divine Spirit and continued through the succeeding years of Mr. Hooper's pastorate, which closed July 20, 1845. Mr. Hooper was an earnest advocate of temperance reform, and during the Washingtonian movement of 1842 many of the meetings were held in the Water Street Meeting House. He entered into the spirit of the occasion with zeal and enthusiasm. These temperance movements were well organized, managed by able speakers and the leading clergymen of the day. It was wide spread and powerful in its influence in suppressing the liquor traffic and restoring the confirmed inebriate. Primarily its object was to instil into the minds of the young the great benefits of total abstinence, and the question is even now open to discussion whether, if its good work had been continued,

it would not have accomplished more than has been done by legislation. In connection with it and in line with its object and aim, we recall to mind the time when a class of boys was formed in front of the pulpit, some of our heads reaching just above the pews, and after listening to the address of the speaker a blue ribbon was pinned to our jackets as a reminder that we had joined the temperance army and pledged ourselves to the principles of total abstinence. Mr. Hooper left Exeter in 1845 and went to Deerfield, N. H., where he remained until December, 1847. His next settlement was at Great Falls (now Somersworth), January, 1848, to April, 1855. During these seven years of successful labor he served for a time upon the school board, and at the close was chosen to represent the town in the legislature, where he was appointed on three important committees. He represented the town of Somersworth on the State Temperance Committee when the bill was passed for the present temperance law of this state. His next pastorate was at Newburyport, Mass., over the Brown Square Baptist Church, July, 1855, to July, 1860. At the close of this pastorate he was appointed Agent for the American and Foreign Bible Society and was located in New Jersey. In April, 1861, he was called for the second time to Exeter, where he continued as pastor until 1871. In the interval of seventeen years since Mr. Hooper's first pastorate, the Baptist Society had prospered through the services of able and consecrated ministers. The financial condition was much in excess of former years and more in proportion to the demands of the time. Mr. and Mrs. Hooper were welcomed back by the church as a part of the family who had long been absent from home. The door of hospitality was opened wide for their reception, not only throughout the parish but among other residents of the town. Mr. Hooper had lost none of the ardor and devotion of former years, but rather by varied experience had gained valuable lessons that had fitted him for greater efforts and more tangible results. His sermons were plain, but direct and convincing, penetrating into all the avenues of the heart and laying bare the iniquities within, while his prayers brought from Heaven the presence of a merciful and pardoning God. Seasons of refreshing from copious showers of Divine Grace marked the ten years of

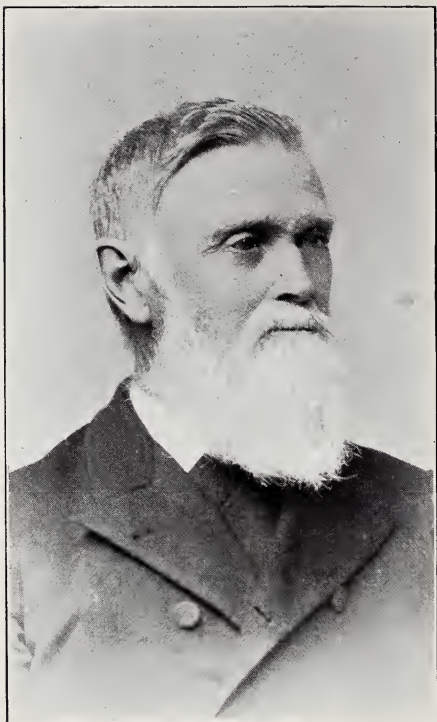
this pastorate, made especially memorable by the revivals of 1864 and 1868, in which eighty-eight persons were baptized, making in all during his two pastorates in Exeter, one hundred and twenty-one. He closed this pastorate in October, 1871, but continued his residence in Exeter permanently, moving with his family into the Tilton house on Front Street. He then decided to devote his time among churches where evangelical work was much needed. The opportunity came from fields not very distant from his home, thus enabling him to take especial care of his health in his advancing years. Among other places he supplied the church at Somersworth (one of his former pastorates), for over a year; at Meredith for nearly two years, and at Stratham for six years (January, 1876, to July, 1882).

Mrs. Hooper died in Exeter, December 1, 1878, and her husband must approach the border land without her ministering care. She was an ideal pastor's wife, entering with her whole heart into church work. She was his constant companion and adviser, and he found in her the full measure of that choicest and most precious of all the treasures of this life, a woman's love and devotion. Of a cheerful disposition, she saw the bright side of life and was never happier than when ministering comfort to the sick, the suffering and the aged. Although he had ceased from active work, Mr. Hooper was a constant attendant at the Front Street Meeting House when his health permitted taking some part in the exercises. It was always a pleasure to hear him pray, for in this he possessed a remarkable gift. Special characteristics of Mr. Hooper were reliability and efficiency. He could always be depended upon, never hesitating for obstructions or turning aside for responsibilities. To be acquainted with him, was to become his life long friend, for his social nature and kindness of heart won the respect and friendship of all. Coming down to the close of life he possessed implicit faith in the promises of God which he had proclaimed for many years. He died in Exeter, March 4, 1896, at the age of 89 years, 4 months, 23 days.

Returning to the close of Mr. Hooper's first pastorate (July, 1845) we pass over a period of three years when the church was without a settled pastor, but was supplied among others for about a year of

the time by T. H. Archibald (a licentiate). After graduating at New Hampton Institution, N. H., in 1844, Mr. Archibald was employed by the American Baptist Home Missionary Society and came to Exeter in the spring of 1846, being then twenty-five years of age. The Baptist Church was a good field for the preliminary efforts of a young minister who had ambition to excel in his chosen profession, and they soon found in him distinct qualities that presaged great usefulness which in after years was verified. In this initial period, although a rapid speaker, he commanded the close attention of his hearers in the clear, intelligent and logical methods of his sermons. He was a thorough Bible student, and conversant with the works of leading authors. His intense earnestness and unswerving devotion to the cause of truth in these early years of his ministerial life are bright spots in the memory of the older members of the church. Upon leaving Exeter he went to Concord, N. H., where he was ordained over the Baptist Church March 3, 1847. In the spring of 1857 he returned to Exeter and settled for two years over the Elm Street Baptist Church, being the first settled pastor since its organization in 1854. The ability of Mr. Archibald as a preacher was again recognized, for many of his parishioners were the most active members of the Water Street Church ten years previous. Prosperity marked this union, the church was strengthened and many added to its membership. Subsequently to his leaving Exeter Mr. Archibald became one of the most popular ministers of the Baptist denomination, his field of labor being principally in the state of Vermont. His sermons were printed for many years in the columns of the *Watchman and Reflector* (now the *Watchman*), and their usefulness recognized by all its readers.

Rev. E. J. Harris, born and educated in Nova Scotia, came to New England in 1847 and settled over the Baptist Church in Exeter in the summer of 1848. He possessed excellent social and Christian qualities and labored faithfully during the two years of his pastorate. The utmost harmony prevailed and much was accomplished in all departments of church work. It was during Mr. Harris's pastorate that the vestry was built as before stated. In April, 1850, he settled over the Baptist Church in Waldoboro, Me. He died there October 7, 1851.



REV. JAMES FRENCH.

REV. JAMES FRENCH.

Rev. James French was born in North Hampton, N. H., April 1, 1815, where for more than fifty-five years, his father, Rev. Jonathan French, was pastor of the Congregational Church. His mother was Rebecca Farrar French, daughter of Deacon Samuel Farrar of Lincoln, Mass. His grandfather, Rev. Jonathan French, was pastor of the Congregational Church in Andover, Mass., for forty years. His ancestors were a noble, sturdy, long lived race, from which he inherited their best qualities. On his father's side he was richly endowed for ministerial work from two generations, although at the beginning of active service he left their faith and became identified with the principles of the Baptists. His education in early life was at Hampton (N. H.) Academy and Andover, Mass. At the age of twenty years (1835), he went to Indianapolis as principal of a school and there studied theology. In 1836 he married Miss Nancy Tenney, daughter of Dr. Tenney of Wilmot, N. H. He continued teaching in the West and further pursued the study of theology in Springfield, Ohio, where he was licensed to preach by the First Baptist Church of that city. He was ordained at Lima, Ohio, March 15, 1842. Having a missionary spirit and seeing the need of preliminary work in the destitute fields in the West, he refused a pastorate and engaged with the Baptist Home Missionary Society to labor in Ohio, Indiana and Illinois, in planting missions and establishing churches. Coming East in 1850, he accepted a call to the Baptist Church in Exeter, (January, 1851). He was at once recognized as a man of wide experience in the ministerial profession, of strong character, untiring energy, and absolute consecration. Intensely loyal to the doctrines of the Baptist faith, yet he was broad minded and tolerant to the beliefs of others. He gained a stronghold upon the people by his deep sincerity and prayerful spirit. He was eminently practical and sought to bring the church up to its highest privileges as the center of love, purity and happiness and the abiding place of the Most High. For this purpose each individual member received his most tender solicitude and care. The Sunday School, more especially under the direction of the superintendent, was largely increased

and a renewed interest taken in the study of the Bible. He made the exercise doubly interesting by appropriate illustrations which aroused equally the attention of the young and the old. But whether in the church or Sunday School he kept in view the value of a life "hid with Christ in God," and the daily consciousness of the indwelling of the Holy Spirit. He was a thorough Bible student and its truths were richly stored in his memory. His sermons, never written, showed much thought and study. He possessed an analytical mind and was like an instructor who states a proposition and then clearly and definitely proves it. His methods of reasoning were plain and comprehensive, appealing to the intellect as well as the emotions. These qualities well suited the staunch and rugged element of the church,—those who had long "borne the burden and heat of the day," and whose lives had become worthy examples of the power of Divine Grace. A bond of love and fellowship was at once established between the church and their pastor which formed a solid basis for mutual and effective work.

A high point of prosperity was reached during the two years of Mr. French's pastorate. Conversions were frequent and all the obligations to the church were freely responded to. The membership was increased by forty-one in numbers, twenty-five of whom were baptized.

Nearly half a century has passed, but with many now living a light shines upon those days that never varies in brightness. The healthy atmosphere of the church became somewhat clouded in the latter months in a divided opinion in revising the Articles of Faith. Feeling that his usefulness might be impaired if the controversy continued, Mr. French resigned, much to the regret of all his people. The Baptist Home Missionary Society, recognizing his ability from his former success, employed him for the subsequent two years to labor as an evangelist among the Baptist churches of Boston, after which he went to the far West as district secretary of the society, his field of labor extending from Denver to the Pacific coast. He remained in this capacity for twenty-five years, and in addition to this extended mission work, he turned into the treasury \$200,000, from the sale of a tract of land in the vicinity of Denver, which had been donated to the society. In 1880 he was ap-

pointed Superintendent of Baptist City Missions in Philadelphia, with which he was identified for twenty years, or nearly to the close of a long life.

We need hardly reiterate his success in his different lines of work. He loved the service of his Master and his fine mind, good judgment and resolute purpose ensured his success in every undertaking.

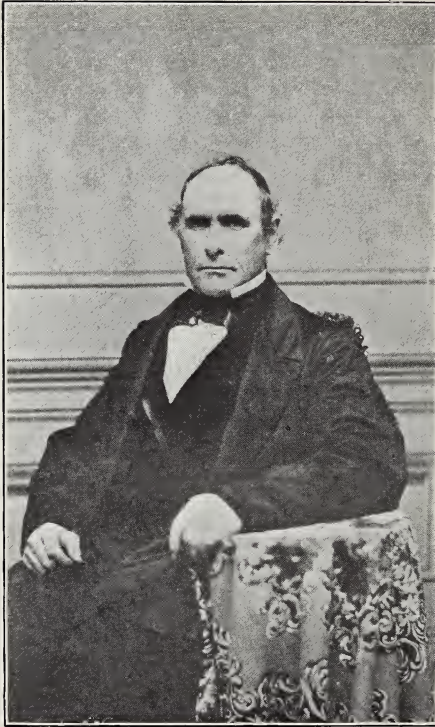
He died August 27, 1900, at Ocean Grove, N. J., at the summer home of his daughter, Mrs. Oscar E. Boyd, in the 86th year of his age.

For nearly two years the church was without a settled pastor, but was supplied by Rev. P. R. Russell. His earlier successes gave much satisfaction, but they lacked staying qualities. He varied his sermons with lectures upon Bible scenes, illustrated by charts suspended back of the pulpit. His description of oriental countries made memorable by the life of Christ, and the journeys of St. Paul, were especially instructive and proved of much value in the study of the Scriptures.

A DIVISION IN THE CHURCH.

For upwards of fifty years the Baptist Church had stood as an embodiment of a good degree of peace and harmony; had gained strength from one decade to another, reaching a high plane of prosperity, but it was now passing through an unfortunate experience, mainly from two causes, each of which was separate and distinct from the other, but both vital to its integrity and unity. The former cause was the persistent agitation over the "Articles of Faith," so summarily disposed of at the close of Mr. French's pastorate. The latter lay in the misguided judgment of one of the members, who, eminent as a worker and teacher in the Sunday School, advocated openly the doctrine of the "Sleep of the Dead until the General Resurrection, and the final Annihilation of the Wicked." These views were made more prominent by the attendance at the evening prayer meetings of Adventists, who held them as a belief in their creed and who now found occasion to express them. Being no part of the tenets of the Baptist faith and moreover repugnant then, as well as now, to all the finer sensibilities of

human nature, they became a source of excessive irritation and dislike. The old Articles of Faith had been a staff and guide for many years. The proposed change embraced a modification of those relating to the "Sovereignty of God and the free moral agency of man," yet it seemed on the part of many of the members no less than a sacrilege to add to or take away from them. "The New, or New Hampshire Articles, as they were designated, not only had the endorsement but were written by Rev. John Newton Brown, a former pastor, who still retained a large share of the affection of his former people. We remember the quiet, but tenacious spirit manifested in the discussions of these questions. There was much searching of Scripture to vindicate the one side or the other, and often mysteries yet unsolved were definitely settled. It extended from the church to the shop and fireside, but a brotherly kindness and forbearance was always observed, lest the feelings of either disputant should be wounded. It was difficult to deal with all these conflicting elements and preserve the prestige and dignity of the church; but with a mutual desire to be led by the hand of God, a day of fasting and prayer was appointed, special conference meetings were held and covenants renewed; all with one end in view, "to seek for the things that make for peace and the things whereby one may edify another," and "to promote the glory of God and the good of Zion." Some progress was made in an informal vote, by the church adopting the New Articles and the offending member pledged himself to cease advocating his views in public religious meetings and in the Sunday School. But neither of these concessions satisfied a considerable minority. It was finally mutually agreed to call a Council of Elders, before whom all matters in dispute should be laid and whose decision all should abide by. For this purpose a committee was chosen, consisting of John G. Gould, Deacon Silas Gould, Amos Nudd, Jonathan Veasey, Joseph Janvrin and John Lovering. The Council, composed of delegates from the churches of Great Falls, Dover, Deerfield, Portsmouth, Plaistow, Newton, Brentwood and First Church of Haverhill, Mass., met at the Baptist Church at Exeter December 6, 1854. After a two days' session, the questions submitted were reported upon and approved by the church. Among other matters at issue it was



REV. FRANKLIN MERRIAM.

Resolved: That as Amos* Nudd has pledged himself to maintain entire silence in his heresies in public and in private he should retain his membership in the church, but should not continue to teach in the Sunday School." On December 17, 1854, twenty-two members of the church, feeling that they could not conscientiously remain under the ruling of the Council, requested letters of dismission. They organized into a separate body, holding their meeting at first in a hall of what is now known as the Gazette building, on Water Street. They built a house of worship on Elm Street, dedicated October 6, 1856, and were thereafter known as the Elm Street Baptists. They maintained a separate existence for seventeen years. Prosperity attended them by the services of able pastors and their united, earnest efforts. In 1871 they dissolved as a body and united with the mother church.

REV. FRANKLIN MERRIAM.

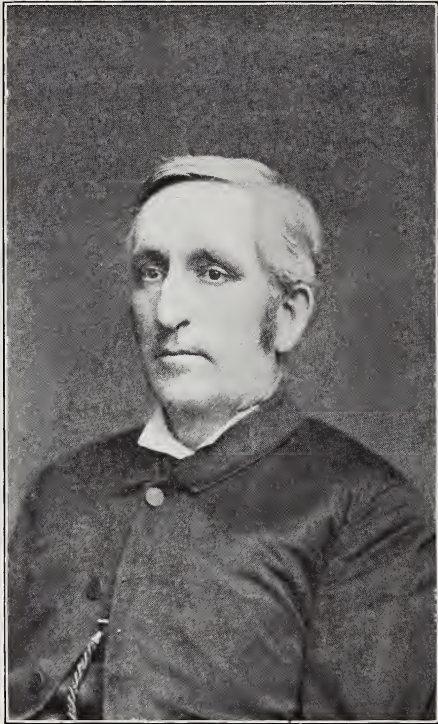
Rev. Franklin Merriam was born in Westminster, Mass., March 5, 1810. He had the advantage of a pure and sturdy English ancestry. The Merriam family settled in Concord, Mass., early in the seventeenth century. His mother was of the Farnsworth line which runs back to the early days of the Massachusetts colony. His early life was passed in manual labor, and it was not until he was twenty years of age that he was able to begin his preparation for a collegiate education. He had been converted at the age of fifteen years, and at once manifested that decision of character which was shown in after life. He graduated at Waterville College, now Colby University, in 1837, and at Newton Theological Seminary in 1840. Although a native of Massachusetts, his entire active service was in Maine and New Hampshire. He was licensed to preach by the Baptist Church of his native town and ordained at East Winthrop, Me., December 23, 1840. The several pastorates to which he was called cover a period of over forty years. He was a member of the Board of Trustees of Colby University for twenty-five years, and of Colby Academy, New London, N. H., twelve years. He served as agent for the American and Foreign Bible Society in Maine and for the Baptist Missionary Union. He was pastor of the Baptist

Church in Exeter from September, 1854, to November, 1856. It required at the beginning of this period a man of special characteristics to lead the church while passing through a severe ordeal. He must not only be faithful to all the obligations of his office, but he must be firm and unwavering in suppressing every unruly element. He must be judicious in giving advice, and must commend himself in disposition, in charity and forbearance to the highest respect and love of all his parishioners.

These qualities were prominent in the character of Mr. Merriam, and well equipped him for the special work that lay before him. With a resolute purpose, being naturally fruitful in resources, he labored earnestly for a reconciliation of the church that the cause of Christ might not suffer thereby, but in three months the separation came and with it new obligations in restoring normal conditions and repairing "the waste places of Zion." There were yet one hundred and thirty members on the rolls of the church. The added responsibilities were shared by each, and earnest, active work continued. There had been no conversions for two years, but now there was a rift in the clouds and light shone again in former brightness. The depleted ranks soon filled by the conversion of a goodly number, who seemed to have been waiting at the "Door of Mercy" for a favorable time to enter. There was much rejoicing in the returning days of prosperity, and hope and encouragement for the future. The pastor, one in motive and purpose with the Divine Master and partaking of His spirit, renewed his untiring zeal and was further rewarded by conversions, even to the close of his ministry in the church. Thirty-two persons were added to their number, twenty-one of whom were baptized. Among the subsequent pastorates of Mr. Merriam were his settlements over the Baptist Church at Hanover, N. H., seven years, and at Danbury, N. H., ten years. He died in Sharon, Mass., December 10, 1892.

REV. JAMES J. PECK.

Rev. James J. Peck was born in Lansingburgh, N. Y., October 16, 1825. He was converted in early life. He developed a literary taste, chose the study of law as a profession and was admitted



REV. JAMES J. PECK.



MRS. JAMES J. PECK.

to the bar at the age of eighteen years. This not being congenial to his fine sensibilities, he changed his plan and studied theology under B. P. Welsh, D.D., pastor of the First Baptist Church of Albany, N. Y., by whom he was baptized and from whose church he was licensed to preach. In 1844 he married Miss Eliza Ann Wood of Troy, N. Y., and was ordained the same year pastor of the Baptist Church in Salem, N. Y. He was settled over the church in Exeter from December, 1856, to April, 1861. He came in an auspicious time, when all variances were well nigh forgotten and an entire union of sentiment prevailed. He entered at once into the spirit of the work and soon proved himself a worthy steward of the trust committed to his care. His strong personality, enhanced by a natural refinement of manner and scholarly bearing, drew large congregations. His sermons were models of elegant diction and served to instill deeply into the minds of his hearers the simple truth of the Gospel. His social nature and his intense desire to promote the happiness of others, drew around him a large circle of friends, and during the *Great Awakening his parlors were often filled with visitors to obtain his advice in seeking the "Way of Life." They came from the Academy and from each of the other churches, as well as his own. He labored faithfully with all, regardless of accession to his own church. He was appointed superintendent of the Sunday School by the request of Deacon Moses, who had officiated nearly forty years; he, upon giving up the charge, saying, "I could not leave it in better hands." He was deeply interested in the work and adopted methods to bring it to its highest efficiency. Teachers' meetings were held weekly at private houses to study the scripture lessons for the following Sunday. The entire audience room and the gallery were often filled by

*In the winter of 1857-1858, the country passing through a financial crisis, the business men of New York City, having much unemployed time and feeling the depressing effects of the panic, organized noon-day union prayer meetings led by one of the pastors of the several denominations. An uncommon interest in religion developed, which spread through New England and the West. In Exeter the union prayer meetings were held in the morning, generally at eight o'clock, either in the Baptist or Congregational Churches. The clergymen at this time consisted of Rev. J. J. Peck of the Baptist Church, Rev. Nathaniel Lasell, and Rev. Orpheus T. Lanphear of the First and Second Congregational Churches, Rev. J. M. Buckley, who had recently settled over the Methodist Church, and Rev. J. W. Tilton of the Christian or Free Will Baptist Church, each in turn conducting the services. As a result a revival spread throughout the town, increasing the membership of all the churches.

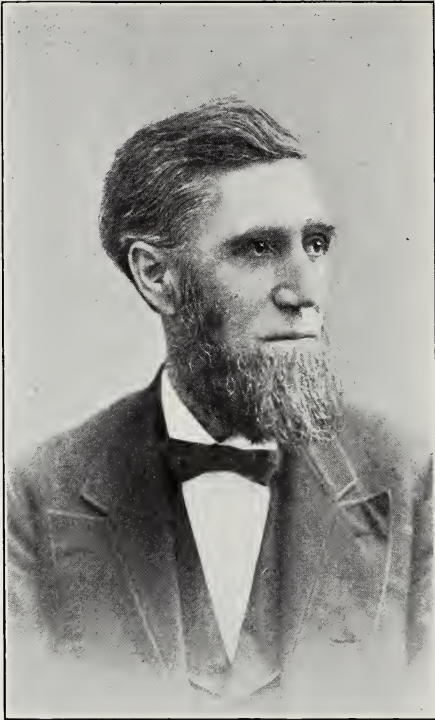
attendants to listen to the exercises of the monthly Sunday School concerts, which were wholly prepared by Mr. Peck, printed forms and suggestions coming several years later. The building of the parsonage, begun in the fall of 1857 and finished for his occupancy June 1, 1858, at a time when business of all kinds was at its lowest ebb, is a fitting memorial of his tireless energy. In all lines of labor he was inspired by unselfish motives that others might reap the benefits therefrom. The records of the church place to his credit sixteen baptisms and seven additions by letter, but figures fail to compute the value of his noble life while pastor here. For the succeeding ten years since leaving Exeter he filled several pastorates, when he engaged in secular business at Newton Center, Mass. Resuming again his ministry in 1891, his last settlement was at East Weare, N. H., where he had a shock of paralysis from which he died December 2, 1897, his wife dying a little over a year before.

Our history now carries us forward over the ten years of Mr. Hooper's second pastorate, previously considered, to the settlement of Rev. J. N. Chase.

REV. JOHN N. CHASE.

Rev. John N. Chase was born in Amesbury, Mass., July 11, 1833. He pursued his preparatory studies at Fairfax, Vt., completing them at Rochester University and Theological Institute in July, 1859. The following November he was ordained pastor of the Baptist Church in Deep River, Conn., where he remained for a little over twelve years, when he accepted a call to the Baptist Church in Exeter, as the successor of Rev. Noah Hooper, serving from December, 1871, to November, 1894, a period of nearly twenty-three years.

These years are memorable in the history of the church and form an important epoch in its progress,—one to which future generations may look back with pride as they review the events that marked its course. This pre-eminence was reached by the operation of agencies under the wise and judicious supervision of a pastor of signal ability. They extend back into the past and are



REV. JOHN N. CHASE.



MRS. JOHN N. CHASE.

multiplied in the future until their aggregate strength became a powerful influence.

The conditions that prevailed at this beginning consisted of a united and enthusiastic membership in the church from the successful ministry of Mr. Hooper, and also at this time the Elm Street Church, as a body, was dissolved, its house of worship closed and the joining of its interests with that of the Water Street Church had largely increased its members and added extensively to its resources.

Separate from these existing conditions, but in line with future progress, there had been a growing sentiment to build another meeting house, one with better facilities for the various departments of church work, in style more in keeping with the demands of the times and in a better location. There never had been much satisfaction in the site selected for the Water Street building, and it was always considered, since its construction in 1834, that there was little economy in deciding upon its unfavorable location, even if a part of the land was a gift. It now seemed a most favorable opportunity to forward this new enterprise, and steps were at once taken for this purpose. As was natural, there was considerable opposition on the part of some of the older members to leaving this place for any other, however advantageous it might be, for to them it had become a veritable home in which clustered many fond remembrances, but gradually most of them yielded their preference, a lot was secured at the corner of Front and Spring streets and preparations for building the new meeting house went steadily on. It was seen from the first of Mr. Chase's pastorate that he possessed high endowments as a preacher and was well qualified to meet all the demands of his time that the future might develop. His sermons grew in interest, and, while he readily commanded the attention of his hearers by his manner of speech and personal bearing, these were lost sight of in their genuine and solid substance.

His pastoral calls were always welcome, and his social qualities intensified the excellence and dignity of his Christian character. Among his most intimate associates, during his long pastorate, he was never known to speak evil of any one. He assiduously pursued his labors among his people, at the same time interesting him-

self in every detail of the new enterprise, and when obstructions and difficulties were encountered his copious resources and prompt decision often cleared them away.

In 1874, by the assistance of Evangelist Whittier, a revival was experienced in which there were thirty-two conversions. Plans had now matured for the erection of the new meeting house, and the following year the corner stone was laid with fitting services.

Meetings were held in the Water Street house until February 13, 1876. Rev. Noah Hooper was invited to preach the final sermon, an abstract of which has been preserved and to which we gladly give a place in this history. On the following Sunday, February 20, services were held in the new meeting house for the first time. On June 6, 1876, it was dedicated, Rev. Dr. Lorimer of Boston preaching the sermon, Dr. W. H. Alden of Portsmouth offering the prayer.

Much is required of a pastor's wife. Aside from the writing and delivery of sermons her work in the church is as imperative as that of her husband. To this are added her cares of home life. In both of these positions Mrs. Chase was a model. With great force of character, of a cultivated intellect and fine perceptions, she became a leader among the ladies of the church and her counsels and advice were invariably sought. The remarkable success of the ladies of the Social Circle, especially during this pastorate, in carrying forward to completion the large enterprises in which they engaged, is due to union of sentiment and work controlled and guided by their sympathy and co-operation in her wise and judicious management. The history of the Ladies' Social Circle as written in these pages by her ready and versatile pen will be read with much interest.

Taking up its new position and assuming its multiplied responsibilities, the church added largely to its strength and usefulness from year to year. Special seasons of awakening into a quickened spiritual life continued in the following years with their corresponding number of conversions and additions. In 1877 and 1878, twenty-eight; in 1883 and 1884, twenty-six; in 1887, seventeen; in 1891, through the assistance of Evangelist N. H. Harriman, thirty-eight.

The aggregate number added to the church during Mr. Chase's



REV. ANSLEY E. WOODSUM.



MRS. ANSLEY E. WOODSUM.

pastorate was one hundred and fifty-five by baptism and one hundred and sixteen by letter and experience.

Mr. Chase resigned from ill-health in December, 1894, and now lives in Saybrook, Conn.

REV. A. E. WOODSUM.

Mr. Woodsum accepted a call to the church in April, 1895, as the successor of Rev. J. N. Chase. He was born in Peru, Maine, April 2, 1849. He graduated from Colby University in 1876, and from Newton Theological Seminary in 1879. He was first settled over the Baptist church in Milford, Mass., where he was ordained September 18, 1879. His subsequent pastorates were at Rockland, Mass., Milford, N. H., Chelsea and Lexington, Mass.

The first year of his pastorate in Exeter, in which there were seventeen conversions, gave ample evidence of his superior fitness to take up the work of his predecessors. The second year this number was more than doubled.

Although the working force of the church has been lessened by the removal of a few families and the death of some of the older members, there are to-day upon its records two hundred and fifty members. May the opening pages of future history show a greater progress in matters pertaining to the Divine Life than in any period of the past.

DEACONS OF THE CHURCH.

The first deacon was Kinsley Lyford, son of Theophilus and Lois James Lyford. He was chosen at the formation of the church in 1800. He was born in 1759. He lived on Newmarket road in the house now owned by Lyford and Lewis Conner. The doors of his house were always open for the reception of the early ministers as they rode, generally on horseback, from one town to another. He served until his death, May 25, 1833, at the age of 74 years.

His colleague for the first four years was James Burley, who lived with his family of six children on the north side of Carpenter's lane, now Green street. He died in 1812.

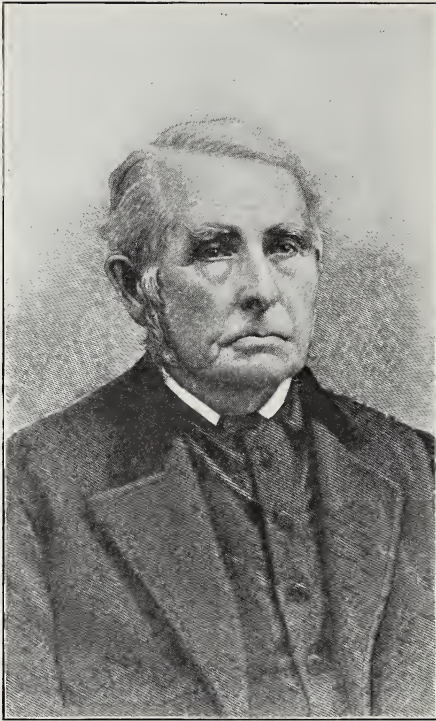
John F. Moses, Silas Gould and Daniel Smith, Senior, were chosen deacons in 1835.

John F. Moses became a member of the church, worshipping on Spring street, in 1810, at the age of eighteen years. His life spans the occupancy of three meeting houses, and is full of interest. He was the founder of the Sunday school in 1817, and was superintendent for nearly fifty years. He was the especial friend of the poor and needy, and among his life-long benefactions he reserved the growth of a 40 acre wood lot that he might distribute a liberal amount of wood every year to the poor. He was always ready to respond to the calls of the sick and dying, and his words of comfort and cheer were always appreciated. The outcast and the criminal found in him a friend when all others failed them. In 1849-50-51 he represented the town in the Legislature, during which he introduced a bill which was passed, extending the time of the execution of criminals that they might have opportunity for repentance. His love for the cause of Christ was so intense that he seemed to carry upon his own shoulders all the burdens and responsibilities of church work. He was engaged for many years in the wool business, and in business circles was honored for his sterling integrity and uprightness.

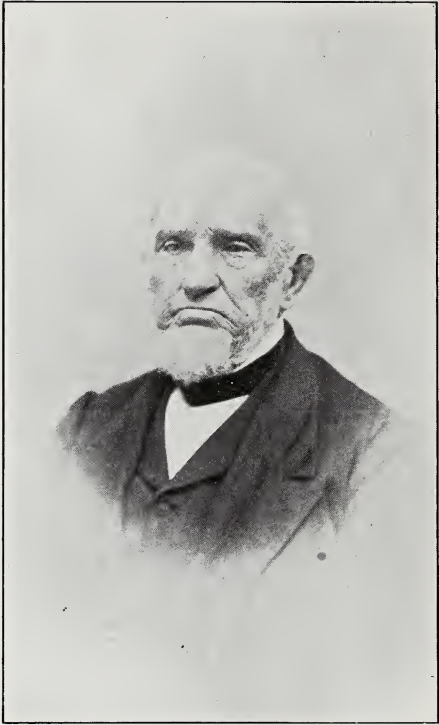
Loved and honored by all classes of people, his death was an irreparable loss, not only to the church he had served so many years, but to the whole town. He died December 24, 1877, at the age of 89 years, 3 months, 14 days.

Deacon Silas Gould joined the church in 1826, during the pastorate of Rev. Ferdinand Ellis on Spring street. He was active in the construction of the Water Street Meeting House. He was of a mild disposition and even temperament. As one of the assessors of the church he could always be depended upon to collect a tax or obtain a contribution where others failed. He lived on Main street, where he kept a bakery. He is especially remembered as always being present at the annual town meetings, where he kept for sale, among other products, inimitable sheets of ginger bread, the receipt for which since our earlier days seems to have been among the lost arts. He served as deacon until his death March 18, 1873.

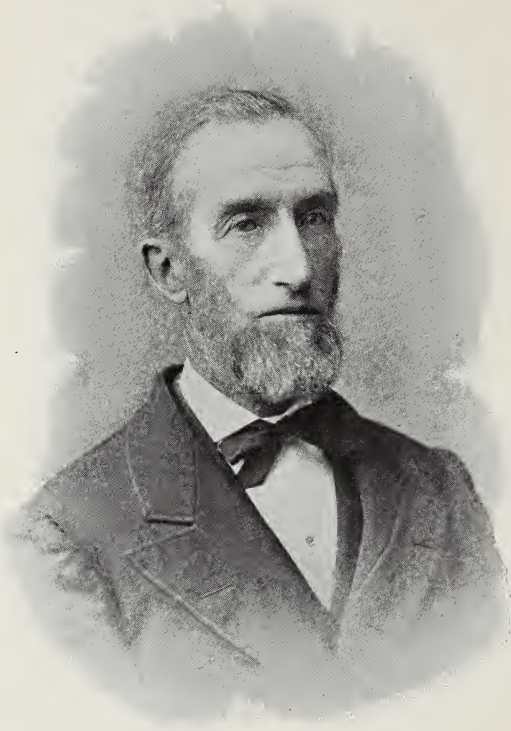
Deacon Daniel Smith, Senior, lived on a farm in Brentwood just



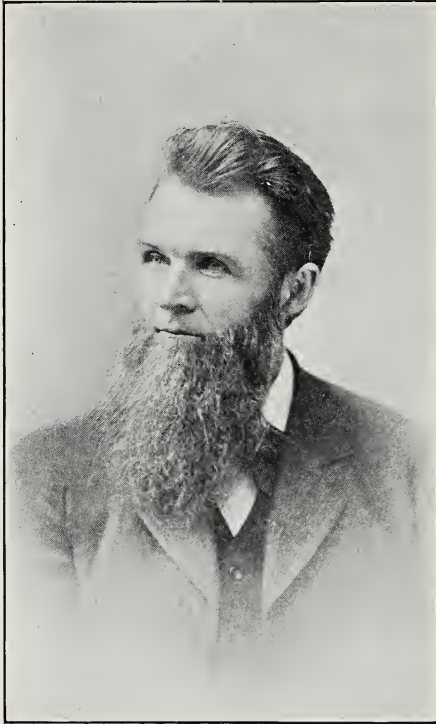
DEACON JOHN F. MOSES.



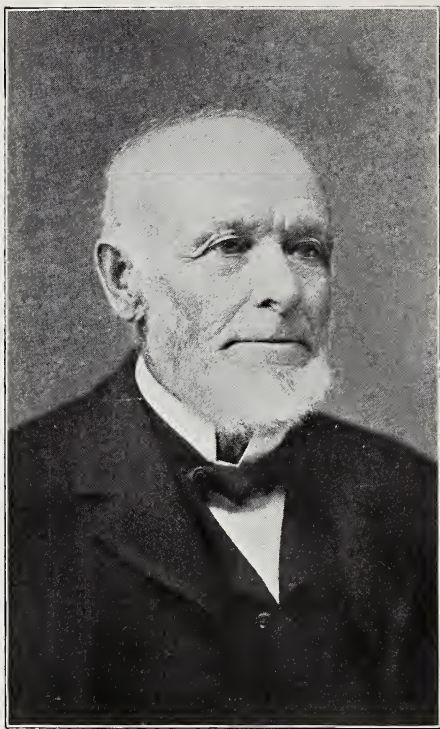
DEACON SILAS GOULD.



DEACON DANIEL SMITH.



DEACON HENRY C. MOSES.



DEACON GEORGE W. FURNALD.

beyond the limits of Exeter. He took a deep interest in the welfare of the church, and was one of the main pillars of support. He was a constant attendant at the services even in the stormiest weather. Just before his death April 22, 1845, he gave to his pastor, Rev. Noah Hooper, a solemn charge to the church, to the Superintendent of the Sunday school, of which he was teacher, and to his family.

Daniel Smith, Junior, and Henry C. Moses were chosen deacons March 29, 1872.

Deacon Daniel Smith, Jr., lives in Brentwood, succeeding to the estate of his father. His memory goes back to the Spring Street Meeting House, and the incidents of passing events have been treasured in his mind. His social qualities and accurate judgment make him even now a valuable counsellor and advisor. He is still active in service.

Deacon Henry C. Moses came into the church in 1842. He inherited the noble traits of his father, Deacon John F. Moses, and like him his interest became centered in the church of his adoption. When once convinced that in this position there existed the greatest possibilities of doing good, and of developing in himself as well as others the highest type of manhood, his firm resolve led him to devote the remainder of his life to this purpose. His official capacity as deacon brought him into closer sympathy with all the demands of church work, and broadened his sphere of usefulness, until he became one of the strongest pillars of the society. He was genial and whole-souled in companionship and highly interesting in conversation. He reached the high aim of his life, and has built for himself an enduring monument of love and honor in the hearts of all who knew him. In his earlier years he became his father's partner in the firm of John F. Moses & Son, with a large plant on Academy street. Since its destruction by fire and the death of his father in 1877, he had an office on Federal street, Boston, where he became a leading wool dealer. He was Representative from the town in 1864-65, and Trustee of Robinson Seminary, to which he gave valuable gifts, from 1883 to 1890, much of the time being president of the board. He was interested in all that could promote the welfare of the town, and enjoyed the fullest

respect and esteem of every citizen. He died September 19, 1900.

Captain George W. Furnald became a member of the church November 27, 1887, at the age of 71 years. He lived on Newmarket road on the estate of his father, Captain Joseph Furnald. In later years he has been engaged in the coal business, bringing it up river from Portsmouth in his gundalow. Previous to this he succeeded his father in the tannery business until it was suspended, and in shipping of merchandise over the same route to the merchants of Exeter. He was Representative from the town in 1871, and Trustee of Robinson Seminary from 1873 to the time of his death, a period of nearly 28 years, the past nine years president of the board. He was chosen deacon March 2, 1890. Of sound judgment and positive character his services of ten years were invaluable to the church.

George L. Swain and Howard T. Moulton were chosen deacons July 8, 1896.

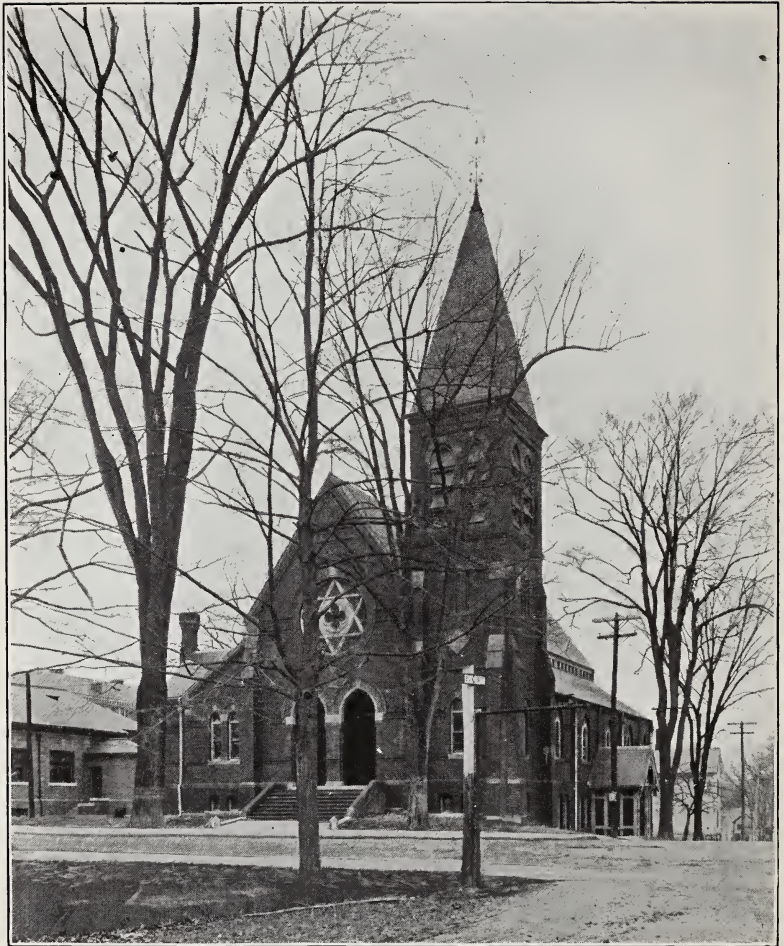
THE SUNDAY SCHOOL.

There has always been a great respect for the Sunday school, not only among parents who were believers, but also among those who seldom attended church. Each could readily see that its influence upon the youthful mind was most salutary and lasting in building up the moral nature, and fortifying it against evil. This is the principal cause why its ranks are very generally filled.

In the earlier years of the Baptist Sunday school it kept pace with the onward progress of the church, but in later times it has been a living spring of water from which it has received its chief supply. It has nominally been under the management of two superintendents during its existence of more than three-quarters of a century, Deacon John F. Moses, and his son, Deacon Henry C. Moses.

During a part of Rev. J. J. Peck's pastorate, 1857-1861, he assumed the position of superintendent as heretofore related.

From 1872 to 1874 George W. Wiggin was appointed and was highly efficient.



FRONT STREET MEETING HOUSE.

THE FRONT STREET MEETING HOUSE.

The architectural design of the three meeting houses of the Baptist Church is a good example of the law of progress that governed all departments of social life in the nineteenth century. The future structure may stand out in an equally bold contrast to the present one. It is well that the development of ideals is brought about by a slow process, for only by this method can we be educated up to them. The meeting house of our forefathers, with their sound, rugged constitutions, was as welcome a place to them as that of to-day, and while it may not always be commendable to defy the elements or to brave unnecessary dangers, yet a sudden transition, with the weather below zero, from the foot stove to the even temperature of steam heat would have been considered effeminate, and the brilliancy of an electric light instead of the dim, flickering light of a candle or oil lamp would have mystified and appalled them. The first meeting by members of the church to consider the subject of building a new meeting house was held at the residence of Henry C. Moses in 1872, at which time a subscription paper received its first signature. Subsequent meetings for this purpose and to increase subscriptions, were held in the Water Street Meeting House in the fall of 1873-74, when over \$25,000 was pledged. On October 17, 1874, the Blake property on the corner of Spring and Front Streets was purchased for the location of the building. This property included a strip of land on the west side, twelve feet in width, upon which formerly stood the law office of James Bell, which he sold to Sherburne Blake in 1840. Gen. Gilman Marston also had his law office in this building, moving from a room over the late Henry Dow's store, where he first commenced his practice. Ground was broken on this site May 6, 1875, and the corner stone laid with appropriate services on the 17th of June, following. The building was finished for meetings in the vestry, February 20, 1876. It was dedicated June 6, 1876. The architects were Peabody & Stearns of Boston; Brown & Warren of Exeter, contractors. The cost of the building, including the furnishings and lot, was nearly \$37,000.00, all of which was raised by subscription, except the legacy of \$2,700 of Betsey Sanborn, which was trans-

ferred from the church to the Baptist Church Corporation. The entire final debt was paid September 13, 1885.

The interior is well adapted to all departments of church work, and consists of an auditorium, a ladies' parlor and pastor's room above, a large vestry and two smaller ones, a kitchen and pantry, with all modern improvements.

THE BAPTIST CHURCH CORPORATION.

Previous to the completion of the present meeting house in 1876, the Baptist Church was made a corporate body in accordance with an act of the legislature provided in Chapter 139 of the General Statutes. Articles of association were drawn up and signed by members of the church, and by-laws established governing its action. The corporate name of this society is "The First Baptist Church of Exeter." The executive officers chosen at its annual meeting, held on the third Monday of December, are Clerk, Treasurer, Collector and five Trustees. The object of this departure from a long established custom was to transfer from individual ownership the entire property of the church, real and personal, and vest it in the board of trustees, subject to the will of a majority of the members of the church, as expressed in the provisions of the by-laws. This in effect makes a free church to all who may enter its doors. At an adjourned annual meeting, January 12, 1877, B. F. Swasey was chosen clerk; John L. Smith, treasurer; Henry C. Moses, George W. Wiggin, Deacon Daniel Smith and John M. Mallon were chosen trustees. At the last annual meeting, December 17, 1900, B. F. Swasey was chosen clerk; Howard T. Moulton, treasurer; Justin Moulton, collector; Deacon Daniel Smith, Herbert F. Dunn, Elbridge A. Goodwin, Charles A. Lane and George E. Eastman, trustees.

REMINISCENCES OF THE WATER STREET CONGREGATION.

It is our purpose in this article to rescue from the dim and misty past, ere they entirely fade from view, some of the familiar faces of those who attended the meetings at the Water Street Meeting House, who were identified for many years with its vital interests,

and to relate such incidents connected therewith as come within the scope of our memory.

The period covered by these reminiscences extends beyond the middle of the last century and comes down to the final closing of the doors of the house in 1876. The lives of the greater number whom we mention revert back to the Spring Street house, most of whom have passed away. Doubtless we shall fail to recall many who are equally deserving of a like prominent place in this narrative.

In locating the families who then occupied the various pews we do not claim to give them in entire uniform order, but have adhered to this plan as far as possible.

As we enter from Water street the east door, and pass through the vestibule to the audience room, the first family in the east wall pew was Leonard White and his wife (colored). Just in front sat Rufus Cutler and family (colored). Following in order were Mrs. John Odlin; the family of James Gilman, who lived on Cass street; the family of John Lovering that lived on Front street, on the site now occupied by the residence of the late Alva Wood. Mr. Lovering was a teacher of a class of boys in the Sunday School. During the pastorate of Rev. James French, (1851-52,) he offered a prize to the scholar who should commit to memory and recite in three months' time, the highest number of verses of the New Testament. A member of Mr. Lovering's class was called up before the entire school at the expiration of the time and presented with a finely bound morocco Bible; Mrs. Jennie Smith; the family of Oliver Towle that lived on the hill on the north side of Main street. Mr. Towle was a blacksmith by trade, of stalwart frame and "the muscles of his brawny arm were strong as iron bands." This was a musical family, and for many years leaders of the choir; the large family of Theodore Moses, some of whose children in subsequent years occupied pews in other parts of the house; Deacon Silas Gould and family. Deacon Gould as one of the tything-men kept an eye on the proprieties and good order of the younger element; John C. Lyford and family, sitting just under the clock. Mr. Lyford lived on a farm on Newmarket road; the family of Asa B. Lamson; Miss Olive Mead; Mrs. George Harris in the extreme

east wall pew. Mrs. Harris was a liberal contributor to all church enterprises, was of a cheerful, pleasant disposition and always had a kind word to offer to all her friends.

In the east wing pew, by the wall, sat Polly Jones, and later Mrs. Lougee; then followed Mrs. Hunnewell; the numerous family of Deacon John F. Moses, whose children later selected their individual pews. Prior to the settlement of Rev. Noah Hooper (1861) if by some unavoidable cause the minister failed to occupy the pulpit, Deacon Moses would improve the time by reading a well selected biography or narrative appropriate for the day. While to the youngest of us this appeared monotonous and dull, yet it served a desirable purpose in keeping the congregation together. The family of John W. Weeks sat in front of Deacon Moses.

Returning by the east slips, in the first pew sat Miss Ann Moses. None were more constant in attendance or more attentive to the sermon than Aunt Ann, as she was familiarly called. Her keen, clear, intelligent eye noted every movement, and her silver ear trumpet gathered every modulation of sound. In her school days she was a most brilliant scholar. She became an excellent teacher of private schools, and taught the late Dr. Soule the French language, receiving from him instruction in the Latin language. She was a great reader throughout her long life, and notwithstanding her infirmities was able to make her influence felt for the good of others. The family of Mrs. Meloon sat next. They lived on the Plains, on the south side of Park Street, near the covered railroad bridge. Mrs. Meloon was a sister of the late Gov. Benjamin F. Butler. Following were the family of Mrs. Emeline McNeal; Miss Betsey Sanborn, who gave her entire property to the church; Deacon Daniel Smith and family; Mrs. Abigail Davis; the family of William O. Smith. Mr. Smith was a carriage maker.

Passing around to the west slips we come to the pew of the family of Thomas Sanborn, Hampton road; Joseph Moulton's family, who lived on a farm in Hampton Falls, now owned by the widow of his son, T. Greenleaf Moulton. In near proximity to this farm lives another son, Joseph W. Moulton, and two grandsons, Justin and Howard, all of whom are leading members of the church, taking a deep interest in its welfare. The late T. Greenleaf Moulton

was a man of exemplary piety and of scholarly attainments. He was a teacher in the Sunday School to a large class of adults, all of whom now living revere his memory; the family of Oliver Smith, the printer, three daughters of whom sang in the choir; in later years, Mr. and Mrs. Horace B. Doe; the family of Deacon Jonathan Veasey. Deacon Veasey moved to Exeter from Brentwood, where he served as deacon of the Baptist Church. He lived with his six children on the north side of Front Street, on the site of the Julian house, now owned by C. H. Merrill; the family of Samuel Hatch. Mr. Hatch was styled deacon from his activity in all matters pertaining to the church, but was never chosen to the office. It can be said of him that much of its success was due to his good judgment and unwavering fidelity. He came from Wells, Me., and boarded at the Ebenezer Clifford house in 1795, at the same time Daniel Webster boarded there while attending the Academy. In 1797 he married Miss Mary Gilman and moved into the Osgood Marsh house on Newmarket road. He was a cabinet maker and carpenter by trade, building a shop near his residence. He subsequently bought several house lots on the west side of Cass Street, and built the residence now owned by the heirs of the late Jacob Carlisle, into which he moved, and where he lived during the remainder of his life. He moved the shop to Cass Street, and in later years it was finished into a dwelling house. He also built the house adjoining his homestead on the south side. Deacon Hatch was a man of more than ordinary ability, a constant student of the Bible, argumentative and persistent in advocating his views. His piety and honesty of purpose were never called in question. He became prominent in the political affairs of the town, was chosen representative in 1840, and twice elected to the Senate. We have reproduced his likeness in this church history, as a leading type of that resolute, indomitable class of men that lived in the earlier part of the last century, and to whom success was always assured in any undertaking, whether in the church or in secular affairs. Samuel Hatch died February 22, 1861, at the age of 86 years, 7 months, 8 days. His wife, Mary Hatch, died the following day, February 23, 1861, at the age of 83 years, 10 months, 20 days.

With our Sunday School lessons prepared on the previous Satur-

day, which was compulsory by our parents, the numerous family of Nathaniel Swasey seated themselves in the front pew of the west slips. This pew was owned by my grandfather, Ebenezer Swasey, and was located near the pulpit on account of his deafness. He also owned a pew in the Free-Will Baptist Church on Franklin street, where as children we sometimes accompanied him, listening with much attention to the eloquent sermon of Elder Edwin Burnham or to the more prosaic sermon of John W. Tilton.

In the west wing pews, starting from the pulpit, were Mrs. Benjamin Barker; Mr. and Mrs. William Philbrick and Mrs. Mary Lyford; Nathaniel Shute and family; Judith Gilman; Mr. and Mrs. John L. Smith, and Mr. and Mrs. Jonathan Dolloff.

The first west wall pew was reserved for the minister's family; following were Mrs. Lafferty; Mrs. Nathaniel Batchelder; Ruth and Sophia Swasey and Sally Swasey, Betsey Leavitt; the family of J. Osgood Marsh; Mrs. Samuel Moses; Mrs. William P. Moses and daughter, Miss Eugenia; Miss Susan Rundlett, Mrs. Avery and Mrs. Harris; Mr. and Mrs. Moses Stickney. Mr. Stickney was a printer by trade. He enlisted in the civil war and was killed at the blowing up of the rebel fort before Petersburg, Va., July 30, 1864. He was a brave soldier and was among the foremost who attempted to take the fort; Deacon Josiah Batchelder, chosen to this office in the Elm Street Meeting House; Joseph Janvrin with his wife and children, Joseph, Henry, Mary and Deborah; Mrs. Betsey Conner and Nancy Lyford.

Leonard White and Charles Davis were sextons much of the time, the former also at the Spring Street house. The audience room was lighted by oil lamps suspended from two chandeliers over each aisle. A wood stove in the rear supplied heat, from which foot stoves were often replenished.

THE CHOIR.

The singing seats being placed opposite the pulpit, made it necessary for the congregation in rising to turn around when the hymns were sung. A reed organ in connection with other musical instruments was first used to accompany the singing. This was

played by Miss Martha Cram, who married Rev. William H. Walker. A pipe organ was later purchased of the First Congregational Church, played by Frank Towle, Miss Josephine Murray, now Mrs. Henry Gremmels, and others. The stringed instruments may be said to have come down from the former Spring Street Church. Gilman Robinson played the double bass-viol. Both Oliver and Adoniram Towle played the bass-viol, James Folsom the clarinet, and William Tyrrell the violin. Among the best singers were the Towle sisters, Angeline, Betsey and Emily, the daughters of William Oliver Smith, the printer, Charlotte, Laura and Caroline, and Mrs. Nathaniel Batchelder, Allen Wheeler, Miss Narcissa Nelson and Miss Fanny Ford.

THE CENTENNIAL ANNIVERSARY.

The historical date of the centennial fell on Sunday, October 7, 1900, at which time Rev. A. E. Woodsum preached a commemorative sermon. The formal celebration was held on the Wednesday following (October 10,) for which much preparation had been made through efficient committees. An excellent programme was arranged and the entire exercises were full of interest. There was a large attendance, including some of the former members of the church, who reside in other sections of the country. The principal features of the afternoon exercises were the centennial address of Rev. J. N. Chase, which is presented in full in this history; an extempore outline of the Ladies' Social Circle, by Mrs. J. N. Chase, a full and more complete copy of which she has kindly given us to be included in these pages; the rendering of "Paradise" by Miss Kate W. Moses of New York City, her brother, Dr. Theodore W. Moses, accompanying her on the organ; speaking by resident members, and by Rev. C. L. White of Hampton Falls. Many cards of acceptance and regrets were received by the chairman of the invitation committee, Mrs. B. F. Swasey. Among them are the following:—

CLEVELAND, OHIO, October 6, 1900.

Dear Mrs. Swasey:

I am much pleased to receive your invitation to attend the centennial exercises of the First Baptist Church, on October 10th, and assure you

that Mrs. Swasey and I sincerely regret that it will not be convenient for us to be present.

Although more than thirty years have passed since I left the old Home Church, yet it is still as dear to me as ever, and among the pleasantest memories of my life are those connected with it. As I look back to the old meeting house on Water Street, I can call to mind the names and faces of nearly all of those who occupied its pews; but many who worshipped there have done their work and gone to their reward. Since that time a new house of worship has been erected, and a younger generation has stepped in to assist in carrying on the work. As in the century past, so in the century to come, I hope and trust the church will continue to prosper, and exert a powerful influence for all that is good and holy.

Very sincerely yours,

AMBROSE SWASEY.

MELROSE, MASS.

My dear Mrs. Swasey:

One of the features of the present season is the large number of "Home" gatherings that have been observed. States, counties and towns have had their "Home Weeks." Families have held reunions, and an unusual number of churches have had various anniversaries. To all of these many have lovingly turned their steps and forgotten the flight of time in living over "bygone days."

I assure you it is with regret I must decline the invitation to be present at the centennial of the First Baptist Church. I can say as Paul said in writing to the Thessalonians, "Taken from you for a short time in presence, not in heart." I cannot forget the dear old church, for some of the sweetest experiences of my life are interwoven with it. I should greatly enjoy being with you and living them over again. It comes to me that there will be sorrow mingled with your joy, there will be so many vacant places, so many present only in memory. Thus is it ever in life. As a church you have a rich heritage in the memory of those who have finished their work and gone to their reward. You have also a rich heritage in the lives of others who have gone out from the church and Sunday School, and are doing earnest work for the Master.

May we not all hear the Savior's voice saying:

Toil on, and in thy toil rejoice;
 For toil comes rest, for exile home:
 Soon thou shalt hear the Bridegroom's voice,
 The midnight peal, "Behold, I come."

Yours in loving remembrance,

M. A. DAVIS.

76 Rowe Street, October 8, 1900.

BOSTON, MASS.

Dear Mrs. Swasey :

Please accept my best wishes for a very enjoyable anniversary, and regrets that I can not participate in the exercises.

The two deacons, who have so long been with you, will be greatly missed; but I am sure that their joy far exceeds ours, and we find comfort in the thought that our loss is their gain.

Lovingly yours,

GERTRUDE L. DAVIS.

October nine, nineteen hundred.

A collation was served at the close of the afternoon exercises. In the evening an eloquent anniversary sermon was delivered by Rev. Everett D. Burr of Newton Centre, Mass. In connection with these exercises there was an exhibition in the ladies' parlor of relics and portraits, to which it is proposed to add others as they can be obtained. They include portraits of Deacon Josiah Batchelder, Deacon George W. Furnald; Hon. Thomas J. Marsh, who gave the pulpit and chairs of the present church edifice; Rev. and Mrs. Noah Hooper and Deacon Henry C. Moses; the seat used in the pulpit of the Spring street, and afterwards in the vestry of the Water street house; the sofa used in the pulpit of the Water street house, also the one used in the pulpit of the Elm street house; the board upon which publishments of marriages and other notices were posted in the vestibule of the Water street house; an old-fashioned table, presented by Mr. J. Osgood Marsh, and said to have been made by Samuel Hatch; two of the old communion cups referred to in the former part of our history, and the original records of the Baptist Society, which was organized in 1818.

Among the out-of-town residents were the following: Dr. Theodore W. Moses and Miss Katherine W. Moses, New York city; Reuben W. Bates, Mrs. R. H. Bates, daughter of Rev. J. J. Peck, Cooperstown, N. Y.; Prof. LeRoy F. Griffin, Roslindale, Mass.; Mr. Rufus Lamson, Mrs. Ella D. Lamson, Portland, Me.; Phenie Wells, Harriet W. Curtis, Kennebunk, Me.; Rev. and Mrs. J. N. Chase, Saybrook, Conn.; Mrs. L. W. Bradley, Rev. Irving W.

Coombs, Eliza J. Coombs, Newton, N. H.; Rev. G. B. Merritt, Somersworth, N. H.; Miss Emily E. Currier, Lawrence, Mass.; Frank Parker, Plaistow, N. H.; Rev. Hartwell J. Bartlett, Rev. C. L. White, Hampton Falls; James H. Wilkinson, Julia A. Wilkinson, Mrs. Lavinia J. Doe, Mrs. Ellen M. Giddings, Newfields, N. H.; Rev. E. S. Cotton, South Hampton, N. H.; Miss Frances Wedgewood Mitchell, Haverhill, Mass.; Miss Mary L. Leavitt, Cambridge, Mass.

MEMORIAL GIFTS.

A memorial window presented by Ambrose Swasey of Cleveland, Ohio, in memory of Rev. Noah Hooper, was placed in the Front Street Meeting House, and dedicated October 24, 1897. This window consists of three sections to conform to the pattern of the original window. The representative figure in the right section is the Apostle Paul, with a star above and below the inscription: "The sword of the spirit which is the word of God." In the left section the Apostle John, with a crown above and below the inscription: "I heard a voice from Heaven saying unto me, write." Both stand in their own special attitude and are clad in oriental costumes. In the third section, circular in form, there is wrought a Roman cross. The window is made in the highest style of art, both in design and execution, the blending of shades and colors bringing out in strong relief every special characteristic. At the dedication, Deacon Henry C. Moses accepted it in behalf of the church, the pastor, Rev. A. E. Woodsum, preaching the dedicatory sermon. The following letter of acknowledgment was drafted for the church and forwarded to the donor:

EXETER, N. H., October 24, 1897.

Dear Brother:

The very superior window, a memorial to the Rev. Noah Hooper, and your present to the church of Exeter, has been received and is now in position in our house of worship. The window as a work of art charms us; as a memorial it speaks to us of the life and labors of a good man; and as a religious symbol lifts our eyes unto God, who is our light and salvation.

By this hand a grateful people desire to record their high appreciation of your noble donation.

Very fraternally,

ANSLEY E. WOODSUM,

In behalf of the Baptist Church.



IN MEMORY OF
REV. NOAH HOOPER,
Nov. 11, 1806 — March 4, 1806.

PASTOR OF
FIRST BAPTIST CHURCH,
1840-1845; 1861-1871.

On Saturday, December 22, 1900, a bronze tablet of rare design and artistic finish was placed in the vestibule of the church. This tablet is in memory of the late Deacon John F. Moses, and a gift of his children, Dr. Theodore W. Moses and Miss Katherine W. Moses of New York City. Its edges are beveled, the corners being in the form of Maltese crosses. The dimensions are two by three feet. It bears this inscription: "In blessed memory of John Folsom Moses, 1792-1877—sixty-nine years a faithful member—sixty-two years a deacon of this church. A founder of the Sunday School in Exeter, and for fifty years superintendent in this parish." On the Sunday following, its acceptance was acknowledged in behalf of the church by the pastor, Rev. A. E. Woodsum, who eloquently paid a merited tribute to the life-work of Deacon Moses.

SERMON,

Delivered at the Closing Exercises of the Water Street Meeting House,
Sunday, February 13, 1876,

BY REV. NOAH HOOPER.

PSALM 126: 3. The Lord hath done great things for us whereof we are glad.

IN the history of this church is highly illustrated the faithfulness of God in the support and watch care of his people. In the review of which, as we call to remembrance the days of old, and meditate on God's work, we are led to exclaim, "What hath God wrought?" It is now a little rising seventy years since this church was organized. But Baptist principles were cherished here for a longer period. In the years between 1792 and 1800, there resided in Exeter a number of individuals who firmly held to the belief and practice of the Baptist denomination. These disciples of Christ believed it their duty to establish a separate meeting for religious worship. They accordingly commenced holding meetings in a private dwelling house. That house was situated on the Plains, and is now owned by Mr. Joseph Janvrin. These meetings were generally for prayer and conference, though they were frequently favored with preaching by neighboring ministers. Those who met in that retired house were in one place, with one accord for prayer and supplication, and the Holy Spirit was present to bless them. At the commencement of the present century, ten individuals—five males and five females—were constituted into a regular Baptist church, and were publicly recognized, by the advice and aid of Revs. Hezekiah Smith of Haverhill, Mass., William Hooper of Madbury, John Peake of Newton, Samuel Shepard of Brentwood, Shubael Lovell of New Rowley, Isaiah Stone and Joshua Bradley, all of whom were highly esteemed ministers in the Baptist denomination. Samuel Hatch was appointed the first church clerk, and Kinsley

Lyford was the first deacon. And their houses were for many years considered the minister's taverns. The constituent members of the church were Kinsley Lyford, Daniel Cooley, Edmund P. Batchelder, Samuel Hatch, John P. Taylor, Lydia Lougee, Abigail B. Wilson, Elizabeth Swasey, Abigail Gilman and Mary Batchelder. None of the original members are now living. We would to-day pay a merited tribute of respect to these names, and embalm the memory of the pious dead. They were devoted to the worship and ordinances of the gospel in their primitive sacredness and purity, holding to one Lord, the only King and law-giver to whom they owed and acknowledged implicit obedience. "One faith," personal, spiritual, intelligent; one baptism of Christ's own institution, to which he himself submitted and set as an example that we should follow his steps. They planted themselves on the immovable rock of the Divine word. They set up the banner of truth and pledged themselves to maintain the worship of God, to keep and to defend the institutions of the gospel as they had received them. One year after the constitution of the church, Mr. James Burley was chosen deacon. The church sent a letter and delegates to the New Hampshire Baptist Association, (now called the York Association,) and was received to membership in that body, at a session held in Berwick, Me., June 9, 1802. The delegates reported at that time twenty-five members. Subsequently, for reasons not recorded, the church joined the Salisbury Association, and afterwards the Portsmouth at its organization, which was in October, 1828. Soon after the recognition of the church, the place of worship was changed to a school house, situated on a lot joining the land on which the new church now stands; about where Mr. Colbath's house is situated. There they continued to hold their meetings till about the year 1804, when the society in number, in ability, and in position in society had outgrown their house of worship, and the time had come for them to rise and build a house for the Lord, which summons was obeyed and the house was completed and paid for, for they all had a mind to work. The house was built on Spring street, about where Mr. Lane's blacksmith shop now stands. It was about 40 feet square, with high back, square pews, an elevated pulpit, with sounding board above the pulpit. The order of services

and the names of those who participated at the dedication have not been preserved. It is believed that the services were conducted by Revs. William Hooper of Madbury, and Samuel Shepard of Brentwood. For seventeen years after the church was constituted, they were destitute of the stated settled ministry, but were supplied with preaching a very large part of the time by Revs. William Hooper, John Peake, Isaiah Stone, Otis Robinson, Hezekiah Smith, Samuel Shepard and others. Their preaching was lucid and energetic. These venerable men of God were tenacious and unwavering in asserting and defending their distinctive denominational sentiments, yet free to concede to others their full rights. They advocated a freedom of conscience to all men, whatever their belief, making all accountable not to man, but to God alone for their belief.

During the years 1807 and 1808, Barnabas Bates, a licentiate from the Second Baptist Church in Boston, supplied the pulpit, while attending the Phillips Exeter Academy. When Mr. Bates closed his labors the Rev. Ebenezer L. Boyd commenced preaching, and officiated as pastor for two years, during which time a good revival was experienced. Mr. Bates was a very conscientious man, but somewhat pharisaical with respect to the Sabbath. During the seventeen years that the church was without a pastor, they regularly sustained their meeting, whether they had preaching or not, and maintained strict discipline. During this period seventy-one were baptized into the fellowship of the church, and nine were received by letter, eight were excluded, one restored, and four died, making an increase of sixty-nine members in seventeen years.

In 1817, the church first engaged in the Sabbath School enterprise. Deacon John F. Moses was the first superintendent, an office which he held with great credit and success, with little interruption, for fifty years.

On June 15, 1818, a society was formed and incorporated, auxiliary to the church, for the support of preaching, and to meet incidental expenses. And for thirty years after this date, the necessary expense of sustaining the worship of God's house was raised by taxing the members of the society, and if any member refused to pay his assessment of seventy-five cents on the polls, and other estate in proportion, he was at once dismissed from the society.

In June, 1818, Rev. Ferdinand Ellis received and accepted an invitation to the pastorate of the church, and at once entered upon the duties of his office. He was the first regular settled pastor. Mr. Ellis continued in this relation until September, 1828,—ten years—when he resigned his charge, having welcomed to the care of the church by baptism, sixteen; by letter, fourteen; four were dismissed, seven excluded, two were restored and eleven died. Mr. Ellis was an excellent preacher, a fine scholar, and a successful teacher of youth. There are individuals now living who bear marks upon their bodies as proof of having been his pupils. On November 19, 1828, eight members were, by their own request, dismissed from the church to be constituted into a church at Hampton Falls, viz.: Dudley Dodge, Betsey Dodge, Mary Dodge, Miriam Dodge, Nancy Dodge, Richard Dodge, Clarissa Dodge, and Mary Dodge.

In the autumn of 1828 Rev. John Newton Brown received a unanimous invitation to take the pastoral oversight of the church and society. Mr. Brown entered immediately upon his labors. He was greatly admired throughout his entire stay,—a period of about five years. They were years of continued prosperity. He possessed extensive biblical knowledge. Mr. Brown was called from his charge to prepare the Encyclopedia of Religious Knowledge, and was dismissed to membership in what was then called the Federal Street Baptist Church in Boston. Brother Brown received into fellowship with the church by baptism, fifty-nine; by letter, nine; three were dismissed, nine excluded, two restored, and two died. On the 11th of May, 1833, the church and society extended a call to Mr. John Cannon (then a licentiate) to become their pastor. He accepted the call, and on the 29th of May was ordained to the gospel ministry, and entered upon his pastoral work and was dismissed to the Baptist Church at Londonderry. Mr. Cannon's pastorate here was less than one year, during which time he baptized three, and three were added to the church by letter, one was dismissed and two died.

The meeting house in which the church had worshipped about twenty-eight years, though devoid of external attractions or internal beauty, was a place where was enjoyed much of the presence of the Divine Master in their assemblies. But the house was too

small for the increasing congregation. God seemed again to say : rise and build. The location where to-day we worship for the last time was selected for the contemplated new and more commodious house of worship. The society commenced building this house in 1833, and completed it in the year 1834, November 19, at an expense of about four thousand dollars. The dedicatory sermon was delivered by Rev. John N. Brown, who selected for his text : Luke 11 : 2. "Thy will be done, as in heaven, so in earth." Brothers Hurd and Smith, Congregational ministers in this town, assisted in the services.

In the fall a unanimous call was given the Rev. J. N. Brown to resume his labors as pastor. Mr. Brown accepted the call and at once entered upon the work. This settlement embraced a period of about three years, (making both settlements some eight years,) when he was appointed to fill a professorship in the Theological Institution in New Hampton. Prosperity marked his last as well as his first pastorate with this church. There was an accession of seventeen by baptism, and thirteen by letter, six were dismissed, one was excluded, one restored and five died. Mr. Brown's ministry retained a strong hold on the affections of the people. He left to the deep regret of many warmly attached friends. His name is still fragrant, and his record is on high. On July 3, 1835, J. F. Moses, Silas Gould and Daniel Smith were ordained deacons. Nearly two years intervened before another pastor was obtained. During this interval, the Rev. J. G. Naylor, having just closed his ministry at Portsmouth, served as a stated supply for nearly one year, very much to the edification of the church. Mr. Naylor was a diligent and careful student of the Bible ; baptized into the fellowship of the church ten, and five united by letter, three were dismissed and seven died.

In the winter of 1840 a call was extended to Rev. Noah Hooper. After due deliberation the call was accepted and he entered upon the duties of his office December 1, 1840, and continued that relation till July, 1845. Twenty-five were added to the church by baptism, fourteen by letter, nine were dismissed, six were excluded, two restored and nine died. They were now without a settled pastor a little more than three years, but for one year of this time they

were supplied with preaching by Rev. T. H. Archibald. Mr. Archibald was an able preacher, and was esteemed a good minister of Jesus Christ. He was consecrated to the purpose of doing good.

In the summer of 1848, Rev. E. J. Harris accepted a request to become pastor of the church. Mr. Harris was a warm-hearted and truly devoted servant of Christ, and has since gone to his reward. "Blessed are the dead who die in the Lord; henceforth, they rest from their labors, and their works do follow them." Mr. Harris resigned his pastoral charge, April 7, 1850, having received by baptism four, and ten by letter, three were dismissed, one excluded and five died.

In January, 1851, the vacancy occasioned by the resignation of Mr. Harris was filled by the settlement of Rev. James French. Mr. French continued this relation till January 1, 1853, two years. He was highly esteemed as a godly and devoted pastor and religious teacher. During his ministry there was a precious revival of religion; twenty-five were baptized, sixteen were added by letter, eleven dismissed, and four died. During the settlement of Mr. French, a warm discussion arose about exchanging the old articles of faith for the New Hampshire Baptist Articles, prepared by a former pastor, Rev. J. N. Brown. Sixty-six were in favor of the change, and thirty-one opposed. The final result was to change some of the phraseology of the old articles, and thus make them acceptable to all the church, and still retain them. Then follow on the church records, the following resolutions, which were unanimously adopted:—

Resolved, That we take pleasure in saying to our brothers and sisters, that wherein any of us have in any how or in any way needlessly wounded the feelings or grieved the hearts of any, or have been the occasion of sowing discord in the body, we deeply deplore it, and we ask our Lord of our brethren and sisters to forgive all such offences.

Resolved, That we do now as the professed followers of the Lamb of God, and in the presence of the Most High, and with a sincere desire to promote the glory of God, and the good of Zion, solemnly renew our covenant with God and with each other, endeavoring to forgive and bury the offences of the past against each other, and promising, the Lord helping us, that we will "study the things that make for peace, and things whereby one may edify another, as much as in us lies, bearing with each other's infirmities, endeavoring to keep the unity of the Spirit in the bonds of peace."

From January, 1853, until September, 1854, the church was without a settled pastor, but the pulpit was supplied the most of the time by the Rev. P. R. Russell, who officiated as pastor. He was a faithful steward of Christ, and of exemplary piety. Rev. Franklin Merriam was the next minister. He commenced his labors September, 1854, and was dismissed November, 1856, two years and two months. Mr. Merriam loved the cause of his Master, and was persevering in his efforts to win souls to Christ. He baptized twenty-one, and twelve joined the church by letter, seven were dismissed, one restored, and five died.

The year 1854 was a period of great agitation, in consequence of one of the members embracing and advocating the unconsciousness of the dead until the resurrection, and that the spirits of the wicked will then cease to exist. Some were for retaining him in the church, as he pledged not to advocate his views, and as he held himself open to be convinced of his error, while others were for excluding him for holding views so repugnant to the body and to the Baptist denomination. Another disturbing element was a renewed attempt to change the old articles of faith. The following resolution is recorded in the church book :—

Resolved, That the articles of faith and covenant of the New Hampshire Baptist State Convention be and hereby are adopted as the articles of faith and covenant of the church. Adopted, August 5, 1854.

As a number of the church were grieved at the disposal made of these questions, a mutual council was called from the churches at Portsmouth, Great Falls, Dover, Deerfield, Plaistow, Newton, Brentwood, First Haverhill, Amesbury and Newburyport. This council convened December 8, 1854. The council, after patient, protracted, impartial and prayerful deliberation, were unanimous in their results, and believed that they would prove a full and perfect agreement of the difficulties submitted to their consideration. Their decision was acknowledged final, and was afterwards approved by the church. On the 17th of December, 1854, twenty-two members of the church withdrew and formed themselves into a separate body, by the name of the Elm Street Baptist Church. They erected a very neat and well located house of worship on

Elm street, and enjoyed the labors of faithful, devoted servants of Christ, who were highly esteemed in the denomination.

Since I consented to present this address, I have not been able to obtain the statistics of that church. This I shall be pleased to receive to embody in this record. I will just add: they have enjoyed, during the seventeen years they remained a separate church, the labors of three pastors, viz.: Rev. Mr. Mayhew, who was soon obliged to resign on account of failing health, and has triumphantly passed to his reward. Then Rev. T. H. Archibald, whose worth is best known by those most intimately acquainted with him. He possessed a thoroughly disciplined mind and a good heart. Their last pastor was Rev. Charles Newhall. Mr. Newhall was a true Christian man, full of sweet Christian charity, untiring in his devotion to the cause of Christ, and will ever be held in grateful remembrance.

Rev. James J. Peck was the next pastor of this church. He received a unanimous call, and entered upon his work January, 1857. His ministry was marked with a good degree of prosperity. He was very free and genial; a social man and a good minister of Jesus Christ. Mr. Peck took charge of the Sabbath School and proved himself to be a very efficient superintendent. He witnessed a good revival. The church received valuable accessions to its number—baptism, sixteen; seven were received by letter and thirteen dismissed. During the pastorate of Mr. Peck a fine parsonage was built in a central and pleasant location. The land on which it was built was given by an aged sister of the church. April 1, 1861, (four years and three months,) closed the pastoral charge of Brother Peck, followed by an interval of three months, at the close of which Rev. N. Hooper was invited to resume the watch care of the church, which charge he had resigned about sixteen years previously. This last settlement embraces a period a little rising ten years, making both pastorates fifteen years. The last settlement was distinguished for harmony and a considerable increase in membership. There were two revivals—one in 1864, when forty-seven were baptized, and 1868, when forty-one joined by baptism. During this last settlement, ninety-six were received by baptism, and thirty-six by letter, dismissed twenty-eight, two were restored, excluded eight, and sixteen died. Just

previous to the close of this pastorate, on the 2nd of July, 1871, a communication was received from the Elm Street Baptist Church in Exeter, expressing a desire for a union of the two Baptist churches, for the one great object of advancing the interest of our Lord and Master. A cordial and unanimous invitation was returned for the Elm Street Baptist Church to unite with the First Church. The invitation was accepted and adopted, and the two bodies have since been joined in membership and in worship, and are striving together for the faith of the gospel.

In 1871 the church and society extended a hearty and cordial invitation to the present pastor, Rev. J. N. Chase. The call was accepted. The public recognition took place, according to previous arrangements, January, 1872. The very interesting services were performed by the following brethren: Introductory services, Rev. Messrs. Kling of Great Falls, Hurlin of Plaistow, Searle of South Hampton; sermon by Rev. Dr. Lamson of Brookline, Mass., subject, "The Testimony of Christ to the Truth of His own Divinity;" prayer of recognition, Rev. N. Hooper of Exeter; charge by Rev. A. J. Padelford of Haverhill; hand of fellowship by Rev. W. T. Chase of Dover; address to church and congregation by Dr. Eaton of Newton.

Mr. Chase has enjoyed with us four years and about three months of successful pastorate. A blessed revival was experienced in the winter and spring of 1874, as the result of which the pastor baptized into the fellowship of the church, thirty-three; received by letter, forty-seven; by experience, seven; dismissed, two; and nineteen have died. Through the untiring efforts and earnest pleading of the pastor, and an uprising of the people to build and the great liberality shown, a good location has been secured, the foundation of a new house has been laid, the corner stone set with appropriate services, upon which a beautiful, commodious and well arranged temple is approaching its completion. We hope soon to enter its doors with thanksgiving, feeling that the Lord hath done great things for us, whereof we are glad. May "the glory of the latter house excel that of the former." The church has had eight pastors; two of them have been recalled, and enjoyed their second settlement. Four of the pastors have died and passed to their reward. These servants of God, their labors in the ministry, their

self-sacrificing toils and godly lives have secured for them an undying remembrance in many hearts, and a noble reward from a faithful God. Seven have held the office of deacons; four of these have closed their labors on earth. They filled the office well, died full of years and ripened in piety. "Mark the perfect man and behold the upright, for the end of that man is peace." Four have been licensed to preach. One of them is now with us; one of these is now in Germany, in a course of preparation to fill an important position in the Rochester Theological Institution in New York. One is at Harvard College, one has died, who, by his Christian example and his untiring efforts for good, is urging us on to a more active and holy life. Two, who were baptized into fellowship with this church, have by other churches been licensed to preach. One of these is president of the Peddie Institute at Heightstown, N. J., the other is wonderfully successful as a revivalist in Ireland. The whole number who have been connected with this church since its organization has been 614; added by baptism, 404; by letter, 210; restored, 12; dismissed, 117; excluded, 57; died, 114; present number, 233.

While we thank God and take courage for a better house in which to worship Him, still the minds of some will linger around this, as a very sacred place, and will call up fond remembrances of the past. The precious revivals of religion—those spiritual refreshings will never be forgotten. Think it not strange if we should yet cherish strong attachments to this place. But we are hoping, desiring, expecting, greater results for good, equal if not more powerful outpouring of the Holy Spirit in the beautiful sanctuary we are now building to the honor of God. Let us go up there a united band. Let us strengthen each other's hands, not so much by telling others their duty, as by doing our own. Then the blessing of God will rest upon us, and we shall experience "How good and how pleasant it is (for brethren) to dwell together in unity," and the future history of this church may be brighter or richer than the past. Have we a mind thus to work? Let the closet, the family altar, the prayer and covenant meetings, the public sanctuary and our daily intercourse with each other and the world, confirm that we have this self-denying, combined, individual and persevering mind, depending on God for success.

THE HISTORY OF THE LADIES' SOCIAL CIRCLE.

BY MRS. J. N. CHASE.

IT would be pleasant if we could have pen pictures of the five women who helped to form this church one hundred years ago. But the history of those times enables us only to catch a glimpse of them in their daily employments and learn something of their intellectual and religious life. It is plain that we look upon no luxurious idlers. The recent war of the Revolution, with its long seven years of doubtful struggle, had left many homes in straightened circumstances; and from our standpoint to-day it seems to us that the wife or mother of the opening century assumed her full share of its burdens. She it was who made the garments for her large family with her slow, patient needle; and the fabrics from which those garments were made were spun and woven at her wheel and loom. So many of the household supplies were the result of her unceasing industry, that we marvel how time could be found for such achievements. Every hour must have been filled with some insistent duty.

The daughters of those days were not spared from the home for months and years of study. We know that Exeter very early had her public schools, and perhaps then as to-day she was in advance of her neighbors, but we have no record of the distinctive advantages given to her girls. In 1790, in the best public schools of Haverhill, Mass., only the senior class was taught writing and arithmetic; the classes below were wholly employed in reading and spelling, and even to these schools, girls were not admitted except from May to September, one hour in the forenoon and one in the afternoon, when the boys were sent home.

Public sentiment in those days moved cautiously in the line of educating the girls. In 1808 a private school of a high order was established in Salem, Mass., by its wealthier citizens for their

daughters. It was questioned whether mathematical instruction, beyond the first five rules of arithmetic, could be profitably taken, and it was decided that decimal and vulgar fractions were beyond the comprehension of the "female mind."

There was not the temptation to indiscriminate reading then as now. The ordinary library contained the Bible, a few English classics, and perhaps a copy of Fox's Martyrs. Even the religious newspaper was unknown when the century opened. It was not until 1808 that the first religious newspaper in the world was published in the neighboring city of Portsmouth. Possibly this lack of reading was not wholly a loss. The fewer books were read with more thought and thoroughness, and perhaps profit, than we read the many of to-day. Yet with these limitations, we know that the early part of the century was not a time of mental inactivity. The questions incident to the formation of a new Republic and their wise solution proved this. But more than all else was the vital interest in the eternal verities, and the discussion of the fine distinctions in doctrinal belief, which gave them mental acumen and strengthened the logical faculties. It is interesting to note that at this very time were living the mothers, whose sons have given name and fame to our American literature,—the mother of Longfellow, of Emerson, of Holmes, Lowell and Whittier. The reaction from French infidelity had been followed by a wave of quickening, religious interest which had swept through all this region. We cannot for a moment think that the women who helped to form this church were actuated by any narrow caprice. Questions of supreme moment, demanding personal attention, were pressing upon them. What does the Bible teach? What is truth? What is duty? And so with much self-sacrifice they left the church of their neighbors, of their childhood, of their fathers, and aided in planting this interest, which has been a blessing in this community from that time till now.

There were in those days no women's societies, or multiplied clubs as we have them to-day, but we do not believe that the sisters on this account were less interested in the activities of the church. Money was not plenty, but no doubt each one contributed her part toward the meager support of the "Elder," as the minis-

ter was often styled in that early day. She it was who gave him a share from the newly woven web of linen. To his pantry she sent the choicest mince pies and the spicy doughnuts. And his larder must be enriched with the best sparerib; for had she not been taught that otherwise the pork would surely shrink in the home barrel? She was often foremost in planning the "donation party," which was not a misnomer, but a genuine contribution to supplement the inadequate salary. The loyalty of the fathers and mothers to their spiritual leaders in those years has been transmitted to their sons and daughters of later generations; and each pastor in turn has been cheered by the kindness and affection of his people. So this church, always counting more women than men, kept on its way with little change of methods until the year 1845. It was during this or the following year that a ladies' society was formed, later known as the Ladies' Social Circle, which proved itself a most efficient helper in the work of the church to the close of the century. A historical outline of its organization and work for about thirty years was written in 1884, at the request of the society's president, by Miss Eugenia Moses. An unfinished copy of this paper has been preserved, from which in a condensed form we quote :

"The prime mover in this undertaking was Mrs. B. F. Gould. She drew up a paper expressing in effect, that it was desirable for social purposes that a ladies' society should be formed. This was submitted to leading sisters in the church, and a meeting was appointed, the exact date of which is not known, but probably in 1845,—certainly not later than 1846. It was held in the east front chamber of the brick house on Main street, long known as the Gould house. The large room was filled, and the ladies proceeded to organize a society. The names of the officers chosen were as follows: Miss Deborah T. Hopkinson was the first president; a careful, judicious, dignified leader. Mrs. B. F. Gould was a fitting co-worker with her as vice-president. The young secretary, Miss Joanna Janvrin, a beautiful girl of much promise, was early called away from earth. Mrs. W. P. Moses was appointed the first treasurer."

It is a matter of interest to note that Mrs. Moses continued a helpful member for more than fifty years, until her death in the fall of 1896. It was from her largely that Miss Eugenia Moses, her daughter, obtained these early facts of the society's history.

“After the choice of officers came the question as to the object for which moneys should be expended. A young member—later Mrs. Dora P. Walker, suggested the need of a vestry. An older member, familiarly known as ‘Aunty Mead,’ caught the whispered suggestion and exclaimed in her hearty way, ‘That is just the thing; I move that we build a vestry!’ And so the first object was decided. This seemed a great undertaking, but willing hearts soon devised measures for raising money, until the little unpretending building of blessed memory was erected in the rear of the church on Water street. The first attempt to raise money was by means of a lecture delivered by Dr. R. H. Neal of Boston, which did not prove a financial success. In the autumn of 1848, the first entertainment and sale of fancy articles was held in the old Universalist church building on Centre street, and the sum of thirty dollars was realized. On the resignation of Miss Hopkinson, Mrs. Julia Valentine was chosen president, and continued in that office several years. By her genial and social qualities she exerted great influence over the young, many of whom become members of the society. The meetings were fully attended and very enthusiastic. Miss Mary A. Gould served as secretary, and Mrs. E. G. Dalton was vice-president. About this time the first quilt was made, and was given to Mrs. French, whose husband, Rev. James French, was the beloved pastor of the church. It was probably during the presidency of Mrs. Valentine that the first and only carpet was laid in the old Water Street Church, through the efforts of the society. Failing health compelled Mrs. Valentine to resign her office, and Mrs. Dalton succeeded her, with Mrs. W. P. Moses and Miss Sarah E. Conner as vice-presidents. In the year 1854, the Rev. Franklin Merriam was settled as pastor, and Mrs. Merriam, a sweet, unassuming little woman, was for a time the presiding officer. In 1857 or 1858, a new constitution was framed, and Mrs. A. J. Towle was elected president. It was probably during the pastorate of Rev. J. J. Peck, that the first pipe organ was purchased from the First Congregational Society, at the price of \$100, towards the payment of which the ladies lent a helping hand.”

It was also during Mr. Peck's pastorate that the present parsonage was built,—an item of interest that does not appear in Miss Moses' paper. At the request of the writer, in 1884, a history of the enterprise was communicated by Mr. Peck, from which we gain important facts concerning the aid rendered by the women of the church. Mr. Peck writes :

“The house was begun in the autumn of 1857, and finished June 1st, 1858. It was almost a unanimous work of the church. It was paid for by subscriptions. Mrs. Olive Mead was the largest contributor by the gift of land, valued at \$500, which was very generous, and was heartily conveyed to the Baptist Society. The cost of the building was \$1,400, and with the land was valued at \$1,900. Of this the ladies of the society raised informally \$700. There

was no ladies' sewing society at that time. Miss Mary Lyford was one of the largest subscribers. Miss Betsey Sanborn, Mrs. Lafferty, Mrs. Harris, Mrs. Jennie Smith were also among the subscribers. The house was blinded by the ladies of the church, as a kind, loving answer to the suggestion of the pastor. When ready for occupancy there was a debt of \$400, for borrowed money. That debt I have always understood was paid by Deacon J. F. Moses, without any help from the society."

We return to the record as given by Miss Moses :

" In the year 1859, a Young People's Benevolent Society was formed which held meetings each week in the vestry. The officers were Miss Carrie F. Conner, president; Miss Fannie Dodge, vice-president; and Miss Lottie Vinal, secretary and treasurer. A very successful and pleasant fair was conducted by them in the Town Hall, which netted \$100, and was applied to the building of a parsonage. In 1861 Rev. Noah Hooper came as pastor for the second term. A year or two later, Mrs. Hooper, yielding to the solicitations of the ladies, with the promise of efficient vice-presidents, accepted the office of president. For a number of years the moneys of the society were applied to the salary of the organist, and to other objects whose needs seemed imperative. A part of this time Mrs. Silas Gould acted as treasurer, and Mrs. A. J. Towle, Mrs. C. O. Moses, and Mrs. M. A. Davis as vice-presidents. At a meeting at the parsonage, January 18, 1869, the society, with marvelous faith, voted to change the object, and raise funds to help build a new meeting house. In 1870 Mrs. C. O. Moses was appointed secretary, collector and treasurer. One of the most successful fairs was held in June of this year, the proceeds of the sale amounting to \$329.50. A feature of the fair was the issue of the " Strawberry Leaf," a little sheet edited by Mrs. George W. Wiggin. In 1871 Mrs. Hooper, who had ever manifested a sincere interest in the welfare of the society, and had been a wise counselor for nine years, felt compelled, on account of impaired health, to resign her office. At the annual meeting held February 16th, Mrs. M. A. Davis was elected president, with Mrs. C. O. Moses and Miss Eugenia Moses, vice-presidents; Mrs. George W. Wiggin, secretary; and Miss Lucy Hooper, treasurer."

While the society suffered a loss in the resignation of Mrs. Hooper, they were fortunate in securing Mrs. Davis as her successor; for one more patient and painstaking it would be hard to find. She brought to the office not only a consecrated Christian spirit, but fine executive ability.

The autumn of this year brought a change in the pastoral office. Rev. Noah Hooper closed a pastorate of ten years, and Rev. J. N. Chase was settled as his successor. At this time also, the Elm

Street church disbanded, and the ladies' society, with all the departments of the mother church, received many earnest and devoted helpers. In the settlement of the new pastor, there was a tacit understanding that a new house of worship should be built. The old edifice was becoming more and more inadequate to the needs of the congregation, and its location was undesirable.

And yet at the very beginning of the undertaking there were serious obstacles to be overcome. It was no easy matter for some of the older members to give up the place of so many hallowed associations. There were those who would repair the old house, and hence were indifferent to the building enterprise. Before plans could be definitely made, and the work organized, these divided opinions must be harmonized, indifference must give way to a spirit of enthusiasm, and pledges of money must be secured to give reasonable hope of success. In this emergency the women of the church came forward most nobly, and gave their influence and aid to the cause. Their faith and enthusiastic hope were a constant source of cheer and inspiration. In 1872, the first subscription paper was circulated, proposing to build a church edifice suited to the wants and Christian activities of the day, on a site central and attractive. While leading brethren gave pledges that were munificent, the sisters gave generously, and many of them to the point of self-denial and real sacrifice. In this connection the names of Miss Betsey Sanborn, Mrs. Hannah Lafferty and Mrs. Abby C. Moses must not be forgotten. And the names of others who gave lesser sums, with even more sacrifice, are worthy of remembrance. It was the office of the ladies' society to act the part of gleaner, and gather in the smaller amounts, by needlework, and sales, and social suppers, and other suitable ways in which an honest penny could be earned. In the winter and spring of 1874, a gracious revival was enjoyed, which added to the church many choice spirits and earnest helpers. One effect of this revival was the welding of the church together into union and fervor for their arduous undertaking, which became more and more a manifest duty. About this time the young people formed a separate society, with the special object of securing money for furnishing the vestries of the new church. Miss Dora Moses, of sacred memory, was the

efficient president, aided by a large company of interested workers. In the fall of 1874, after several vain attempts and vexatious delays, the effort to secure an eligible lot for the edifice was successful. The hearts of all were gladdened by the news that the "Blake house," on the corner of Front and Spring streets, was purchased. During the winter the ladies were able to make use of the building, and new spirit and larger interest were awakened as they gathered there for social suppers, and devised ways and means for pushing on their worthy endeavor. A notable meeting there is recalled, when Mr. Thomas J. Marsh, not then a resident of Exeter, was present and made an earnest plea for the ladies, recounting the work done, and asking for a collection. The result was an addition of \$25 to their funds. As they joined in the closing prayer of that evening, as was their custom, there was a special sense of grateful hope. And so the work of the society was carried on through those years of preparation and building, until the completion of the beautiful sanctuary. When this was dedicated, in June, 1876, the ladies had raised \$3,200 towards furnishing the audience room, and the younger society, \$750 for furnishing the vestry. On the evening before the dedication, a fine organ recital was given under the auspices of the ladies' society, conducted by Professor Warren, of Boston, from which a generous sum was realized.

But the work of the women was no less indispensable in the years following the building period. There was a debt of \$12,000 yet to be provided for. With even a low rate of interest, obtained through the business credit of Deacon H. C. Moses, this was no small tax upon the church. It was a simple act of heroism, when our noble deacon, to relieve the other trustees from embarrassing obligations, and to avoid a mortgage, placed his name alone to the paper that would make him responsible for the entire debt. But with forecast to the church's future need, he felt it to be wise to incur the debt, and with faith in God, he had faith also in his brethren that they would stand by him, until this burden was removed. From a sense of obligation, the ladies assumed annually a generous part of the interest on the debt. In arranging the commodious vestries, special regard had been given to social needs, and these facilities lightened the labors of the ladies.

The officers of the society from 1871 to 1879 remained nearly the same. Mrs. G. W. Wiggin, Mrs. William N. Hobbs and Mrs. J. N. Chase each served in the office of secretary. In 1878 the debt was reduced to \$7000. At the beginning of the next year Deacon H. C. Moses made the generous proposition, that he would give one dollar for every three earned by the ladies, which he continued to do until the debt was paid. This offer proved an incentive to effort, and at the year's close three hundred and ninety-three dollars had been raised. In this year Mrs. Davis removed from the town, much to the regret of all, and Mrs. C. O. Moses was appointed president. In 1880, Mrs. J. Osgood Marsh, having faithfully served the society as solicitor for ten years, resigned her office. In March, 1881, occurred the death of Miss Dora W. Moses, a young lady of fine Christian character, beloved in the church and community. In 1882, Mrs. C. O. Moses resigned her office and the secretary records: "The thanks of the society for her efficient service." Mrs. J. N. Chase was then appointed president, and Mrs. B. F. Swasey and Mrs. George B. Hooper vice presidents. A feature of the fair this year was a loan exhibition. The citizens of the town very kindly loaned old portraits, curios, pictures, historic relics and the like, rendering the exhibit most attractive and instructive. Despite the stormy weather the proceeds were encouraging, and as the result of the year's work, \$560 were paid into the church treasury. In 1883, Mrs. Sarah E. Dolloff took the place of Mrs. George B. Hooper as vice president, and the board of officers, excepting the secretary, remained the same for the next eleven years. It was decided this year to dispense with the annual fair, and to solicit money by direct contribution, as a result of which \$100 was raised.

At this time the society embarked in a new enterprise which was quite successful. The Exeter Cook Book was published, the first edition numbering 500 copies. Six years later a second edition of 1000 copies was issued. This proved a lucrative investment, and for years was a source of a considerable revenue. In printing—on this as on former occasions—the society was kindly favored by Mr. I. Lewis Mitchell, of Haverhill. At the close of this year the church received from the ladies the sum of \$673.

The record of these busy years may lead one to suppose that the work of this society absorbed all the energies of its members. But this was not true, for those most active here were among the earnest helpers in other departments of Christian service. In those years were formed the Woman's Missionary Societies, both Home and Foreign. A large proportion of Sunday school teachers were among those workers. Two of the most efficient members of the society had charge of the infant department. The large class of Academy students were in their place each Sabbath, with the pastor's wife as their teacher. The teachers' meeting from week to week was strengthened by many of these same lady workers. The work of the society was deemed religious, in the same sense as that of the Sunday school or the prayer meeting. It was in this spirit that they wrought for the material interests of the church, whether in erecting a house of worship, or paying the interest on a debt. A sense of obligation was the impelling motive.

During the year 1884 Mrs. Wiggin resigned the office of secretary, and Mrs. Springer was her successor. The returns for this year amounted to \$576, one item of which was \$72 from an album quilt. The year 1885 was memorable for the payment of the entire debt. When this burden was lifted, not only the Social Circle, but the whole church gave thanks to God. In 1886, Miss Eugenia Moses was appointed secretary in place of Mrs. Springer, who resigned.

With the debt removed, the ladies still found ample scope and necessity for their varied activities. The records indicate their cheerful willingness to aid in any direction, where it was most needed—in heating and lighting the house of worship, in paying the insurance on the same, with other incidental expenses. In 1890, the society and church were called to mourn the death of Miss Eugenia Moses, a conscientious officer, wise in counsel, pure in motive, and withal a most exemplary Christian. In 1891, the attention of the society was given to the improvement of the grounds about the church edifice. These were regraded and enclosed with a fine granite curbing, that gave finish and beauty to the immediate surroundings. For this work the sum of \$331 was expended. During the following year repairs were made on the parsonage at an

expense of \$62. In August, 1892, Mrs. George W. Wiggin entered into rest, after a long and painful illness. She was early identified with the interests of the society, and with her untiring energy and promptness was a valued member and officer.

In 1893, according to the records, there was an unexpended balance of money in the bank. In the fall of 1894, in consequence of impaired health, Mr. Chase closed his labors after serving the church twenty-three years; and Mrs. Chase resigned the office she had filled for nearly thirteen years. In the following spring, Rev. A. E. Woodsum was called, and entered upon his work. Mrs. Woodsum was appointed president of the society. In the early part of this year, Mrs. A. J. Towle, for many years an active member, was removed by death. She was ever loyal to the church, and with her superior executive ability was a valued helper. A few months later, Mrs. George Harris, a beloved and respected colored sister, was also removed. She bequeathed to the church the sum of \$500, thus showing her love for the cause, and adding her name to the list of noble benefactors already mentioned.

In June, 1896, a very pleasant and successful "Social" was held in the vestry, to celebrate the twentieth anniversary of the dedication of the church edifice, and by this \$80 were added to the funds of the Circle. For several successive years, an "Experience Party" was made an effective means of raising money—each one earning a dollar, and relating the manner in which this was done. In 1898, Mrs. Sarah E. Dolloff, who had been a respected and efficient member for fifty years, and for fifteen consecutive years, a faithful vice president, resigned her office. On account of illness, Mrs. Woodsum was unable to serve as president, and Mrs. Josiah Batchelder was appointed to the office.

The fact that Mrs. George B. Hooper has been secretary for eleven years, and Mrs. B. F. Swasey vice president for twenty years, and Miss Lucy M. Hooper treasurer for thirty years, is worthy of mention, for it not only indicates appreciation of their work, but also the devoted interest of these ladies in the cause to which they have given these years of service.

The constitution of this society names as its object, "the social, financial and religious welfare of the church." It may seem in this

sketch that undue prominence has been given to its financial service, but it must be remembered that in the treasuries of our Protestant churches, there is too often a vexatious deficit, and to obviate this seemed a religious obligation. In connection with this duty, the ladies arranged entertainments at once dignified and refined, in lectures, concerts, suppers and the like, helpful to the younger as well as to the older, believing that the most healthful social life is that in which parents and children mingle together. The circle is much indebted to Mrs. Joseph E. Knight for invaluable help in this direction. In these gatherings the rich and the poor were associated as brothers and sisters of one family; and strangers were introduced, gaining a home feeling otherwise impossible. Those living remote from the village threw open hospitable doors, and a closer friendship was established because of these pleasant reunions.

It is not ours to measure the religious work of this society, but we believe the underlying motive has been the advancement of the Kingdom of Christ. The founders of this organization have come and gone. New members have taken up the burden, and they, too, are passing away, but the work abides.

May those, who in the future assume its responsibilities, do so for the Master's sake. May their efforts be characterized by the same spirit of kindness and harmony as appears in the past. And may the achievements of those gone before prove stepping stones to higher endeavor, better methods and grander success.

CENTENNIAL ADDRESS,

Delivered October 10, 1900,

BY REV. J. N. CHASE.

That ye may tell it to the generation following.—PSALM 48: 13.

THE pen of history has ever moved in the direction of human advancement. It is of divine appointment. The inspired Scriptures are, to a large extent, made up of historical writings. And these are declared to be profitable for man's instruction and guidance. History has for its end perfected manhood, "thoroughly furnished for every good work." It is an important part of our equipment for progressive movement. And so it is an obligation that we owe to those following us, to faithfully record and transmit the facts of history bearing upon human welfare and the kingdom of God. Guided by the lamp of experience, our office is that of light-bearer to coming generations. As we grope through the obscurity of meager church records, we lament that our fathers failed to apprehend the sacredness of current history.

It is seldom that the centennial of a church is coincident with a completed century. This would have been exactly true of this church had its birth occurred a few weeks later. Its history covers a century of remarkable progress, especially in our own national republic. The events of the previous century had prepared the way for growth in all those directions that give strength and stability to a nation. And with material enlargement, there was the awakening of a hopeful, religious spirit. Revivals of wondrous power had swept through various parts of the land. The two decades from 1730 to 1750 witnessed a striking exhibition of the work of God in churches and communities. It was in the early part of this period that Whitefield and Wesley aroused the slumbering churches

of England. The wave of spiritual blessing soon reached our own shores. In fact, the gracious renewal was almost simultaneous in America and Europe. Under the preaching of the Tennents in New Jersey, and Jonathan Edwards in Northampton, a signal work began, to which a mighty impulse was given by the presence of Whitefield in 1739. It is impossible to estimate the result of his earnest and rapid movement along the Atlantic coast from Georgia to New Hampshire. It was believed that not less than fifty thousand conversions occurred in the colonies, whose population was then but two millions. And then again in 1790 another period of revival began. Associated with this work were the names of Belamy and Griffin and Emmons, of Baldwin and Stillman and Nettleton, of Hooker and Mills and Lyman Beecher.

At the opening of the century the era of Christian missions was dawning upon the world. Christ's great commission stood out in a new light. A larger and truer conception of the aim of Christianity was rooting itself in the heart of the church. The seed was germinating in the soil, from which a mighty harvest has ripened to bless the needy of every nation. It was a good time for a church to be born, when the true idea of its mission was being established. Its success was to be gauged by what it could do for the regeneration of mankind.

A century is not a long period of time. It is sometimes spanned by a single human life. And yet when we glance westward from the standpoint of 1800, and contrast the view with that of to-day, we see an astonishing change for a hundred years. Then Ohio was coming into the Union as a border state. And beyond that was the Northwest Territory, called "Indiana," from the savages that roamed in its forests. That indefinable region, reaching to the Pacific and the Gulf, was as little known as the heart of Africa. And our Western border state, in point of travel, was as far away as Alaska is to-day.

Baptist history in this country begins with the First Church of Providence, of which Roger Williams was the first pastor. It was organized in 1639, one year later than the First Congregational church of this town. In 1688 the Baptist denomination of North America comprised only thirteen churches; seven were in Rhode

Island, two in Massachusetts, one in South Carolina and one in New Jersey. A century later in 1790, there were eight hundred seventy-two Baptist churches, with a membership of sixty-five thousand. The First Baptist church of Haverhill, Mass., formed in 1765, claims to be the oldest one north of Boston. At an earlier date, however, in 1750, the Baptist church in Newton, New Hampshire, was organized. The Haverhill claim is based on the assumption that the Newton church was dissolved in 1792, to be merged for a while in her own church. It is not my province to pass judgment on this claim, which is questioned by the Newton church. Previous to 1800, fifteen Baptist churches had been planted in New Hampshire. In that year two besides this church were formed, one in East Washington and one in Hinsdale.

Our Baptist forefathers had a hard struggle in the New England states. The Congregationalists were the "standing order," and the support of their ministry was provided by law, in a tax, levied on all the inhabitants. "They had fled from one establishment to set up another." Relief from this oppressive tax was sought by leading Baptists in Massachusetts and Rhode Island. In 1728 an act was passed by the General Court of Massachusetts, exempting members of Baptist churches from this tax. But so encumbered was this and subsequent acts, with conditions and difficulties, that Baptists were at a disadvantage for many years. This church, however, had not this obstacle to encounter. In 1800, the principle of toleration had supplanted this narrow spirit of injustice. The time had come when religious liberty was the acknowledged right of all men.

If we look for the first influences or efforts that resulted in the planting of a Baptist church in Exeter, we must mention the name of Rev. Hezekiah Smith, D.D. He was the pastor of the First Baptist church of Haverhill, Mass., from 1765, the date of its organization, until his death in 1805, a period of forty years. He was born on Long Island, N. Y., in 1737, and was a graduate of Princeton in 1762. While pastor in Haverhill, he served for four years as chaplain in the army, and became the intimate friend of Washington. He exposed his life in battle, and possessed the confidence and esteem of the officers and men of the whole army. He

was actively engaged as one of the founders of Brown University. He was a personal friend of Whitefield, and was a man after his own heart in evangelistic work. The church that he served permitted him to go out into the regions beyond. And not only so, they co-operated with him, sending helpers when needed, and rejoicing in the success of his efforts. It was said of him in those years, as of Wesley, that "he lived chiefly in the saddle." His evangelizing tours extended into three counties of New Hampshire and as many of Maine. He repeatedly visited Exeter. In October, 1770, the month following Whitefield's last sermon here and his death in Newburyport, he baptized Rev. Joseph Sanborn, a Congregational minister of Epping, the first person ever baptized by immersion in Exeter. Fully two thousand people were gathered at the water's side to witness the ordinance. In the same year he baptized Dr. Samuel Shepard, a man of blessed memory in all this region.

The extensive general revival of 1790 had its influence in the neighborhood of Exeter. Dr. Fish, in his "Handbook of Revivals," quotes a writer from New Hampshire in 1791 as saying: "A glorious revival began a year ago last spring, and has extended through several towns. The Rev. Samuel Shepard has baptized more than one hundred and fifty, and the work still goes on."

With laborers like these, men of conviction and strength, intent on reaching the intellect and heart with the message of truth, it is not surprising that seed was sown in this goodly town. Nor can we wonder that its fruitage was a group of baptized believers, forming themselves into the First Baptist Church of Exeter.

It was on October 7, 1800, in the full glory of the autumnal foliage, that a council convened to recognize this little band of ten persons as a church of Christ. The members of this council represented the churches of Haverhill, Newtown, Brentwood, and New Rowley. Dr. Hezekiah Smith was moderator, and Shubel Lovel, clerk. The opening prayer was offered by Rev. John Peake; and then followed an inquiry into the circumstances of these brethren, their articles of faith, and their views of church polity. The result was "a unanimous vote to give them fellowship, as a sister church of the same faith and order." The council adjourned to five

o'clock of the same day, and the right hand of fellowship was then given to the following brethren and sisters, as a distinct Baptist church of Christ in this town: Kinsley Lyford, Daniel Cooley, Edmund P. Batchelder, Samuel Hatch, John P. Taylor, Lydia Lougee, Abigail B. Wilson, Elizabeth Swasey, Abigail Gilman, Mary Batchelder. It was surely fitting that Hezekiah Smith should extend the hand of fellowship and offer the closing prayer. The records do not state where this council was held, but tradition fixes the place at the dwelling house of Harvey Colcord, on the Plains, known in our day as the house of the late Mrs. Abbie A. Pierson. Samuel Hatch was appointed the first clerk of the church, and Kinsley Lyford the first deacon.

It may be asked why this church was formed. There were two other churches at this time maintaining the worship of God in this community; why should this small number of believers form a new organization? The old records give no answer to this question. But as they were Baptists, we know the underlying principles on which the church was planted. *Liberty of conscience and worship, the right of every man.* This was a principle for which they had contended, and for it they had suffered, and not in vain. We find this statement in Bancroft's History of the United States: "Freedom of conscience,—unlimited freedom of mind, was, from the first, a trophy of the Baptists." Bancroft was not a Baptist, but a truthful recorder of facts. Another principle was that of *Individual responsibility.* Every one must repent for himself, believe for himself, be baptized for himself, obey God for himself. "Every one must give an account of himself to God." They contended also for *the supreme authority of the word of God, in its plain and obvious meaning.* The New Testament church was the simple type suited to every age. Men and women were admitted into that church only upon confession of a personal and intelligent faith in Jesus Christ as Saviour and Lord. Baptism, as Christ used the term, and as he gave example, was the initial rite. This was the accepted ideal of those who set up their banner here a hundred years ago. They felt compelled to protest against what they believed to be the errors of their time. It was loyalty to conscience and the Word of God that moved them to found this church.

There seems to have been an earnest spirit in that little band of believers, for they were permitted to record the baptism of a new member on the 9th of November. And in the following year their number was more than doubled by the addition of twelve, on profession of their faith. July 3, 1801, was a day of special interest, when Elder Powers of Gilmantown administered the rite of baptism to six candidates, one of whom was the wife of Samuel Hatch, and another, James Burley, who was afterwards elected deacon. In the spring of 1801 a Society was formed in connection with the church. On June 9, 1802, delegates were sent to the New Hampshire Baptist Association, held in Berwick, Maine, and the church was received into membership with that body. This relation was transferred to the Portsmouth Baptist Association in 1828, the date of its formation.

Soon after the church was organized, its place of meeting was changed from a private residence to the Central school house, located in the vicinity of its present house of worship. This they occupied until they were able to build. In 1805 they dedicated their first meeting house, which was situated on the west side of Spring street, near its lower end. It is described as about forty feet in length and breadth, with high back, square pews, an elevated pulpit, with a sounding board above it.

For many years they had no settled minister, but in those days neighboring churches were kindly disposed to render help to the pastorless. And so from Brentwood, Madbury, Haverhill and other towns, able preachers of the Word like Samuel Shepard, William Hooper and Hezekiah Smith often ministered to them. When no preacher could be procured, laymen among their own members, with the gift of exhortation, conducted the Sabbath service. And it is quite apparent from the records of those years, that a good measure of prosperity attended their efforts. Baptisms are frequently noticed, and a watchful care over the flock appears in cases of labor and discipline with the wayward, with here and there the restoration of one to the fold.

During the years 1807 and 1808, Barnabas Bates, a licentiate of the Second Baptist church in Boston, supplied the pulpit while attending Phillips Academy. It is pleasant to note that there was

this bond of interest between the young church and the Academy. During the two years there were eight additions by baptism. Mr. Bates was afterwards engaged in the Baptist ministry in Rhode Island, was for a time collector of the port of Bristol, and became distinguished as an advocate and promoter of cheap postage on land and sea.

In the spring of 1809, Rev. Ebenezer L. Boyd was engaged as a supply, and continued his labors with marked success for two years. Seventeen members were added to the church by profession, one of whom was John F. Moses, then a youth of eighteen, destined to be a pillar of strength through a long life. Five years later he was appointed deacon, which office he worthily filled for sixty-two years until his death. In 1814 and the two succeeding years, the pulpit was supplied a part of the time by Rev. Charles O. Kimball and Rev. James McGregor. In the winter and spring of 1817, students under the theological instruction of Jeremiah Chaplin, D.D., in Danvers, Mass., were engaged as supplies. An invitation was extended to one of these, Rev. James Coleman, to assume the pastorate, but he declined, having determined to devote his life to missionary work. In the year 1817, the Sunday School was first established, which has been a prominent factor in the work of the church from that day to this. Deacon John F. Moses was the first teacher, and for more than half a century, with little interruption, held the office of superintendent.

It will be observed that during the first seventeen years, the church had really no settled pastor. And yet, through the blessing of God and the faithfulness of its members, it was a growing body. Seventy-one accessions by baptism had been recorded, and nine by letter. In these years there had been a net gain of sixty-nine members. The time at length arrived when the church was to enjoy the continuous labors of a settled minister. In June, 1818, Rev. Ferdinand Ellis was called to the pastorate, and at once entered upon the duties of his office. Mr. Ellis was regarded as a preacher of more than ordinary ability, not by his own people alone, but in a community enjoying the ministrations of gifted and learned men. Dr. William Perry, a cotemporary of Mr. Ellis, once expressed to me his estimate of his pulpit power, by affirming that

“he was the ablest preacher that was ever settled in Exeter.” In the first year of his settlement, the Society was incorporated by act of the legislature, and for thirty years the necessary funds for sustaining religious worship were raised by a tax on its members. If any member refused to pay his assessment, he was at once dismissed from the Society. The additions to the church during this pastorate of ten years were but few, seventeen baptisms only being recorded, and fourteen were received by letter. But it cannot be doubted that through the able preaching of the Word, good seed was sown for a large harvest, gathered by the reaper who next entered the field. In September, 1828, Mr. Ellis closed his labors, but continued to reside in Exeter, and was for a number of years a successful teacher in the public schools. He died on February 20, 1858. Men of to-day who were under his shaping hand in boyhood, remember him for the sternness of his discipline.

The church was not long in finding his successor. Rev. John Newton Brown assumed the pastorate in the same autumn of 1828. He was born in New London, Conn., in June, 1803, and so was at the age of twenty-five when he came to Exeter. He graduated with the highest honors of his class in the Literary and Theological Institution,—now Colgate University, Hamilton, New York. He preached one year in Buffalo; then for a short time in Providence, as assistant of Dr. Gano, and for a brief season in Malden, Mass. Mr. Brown's success was assured, for, added to his intellectual training and attainments, he had the grace and charm of an excellent spirit. Several years previous to my connection with the church in Exeter, I was present at a meeting in Philadelphia, where Dr. Brown was called upon to offer prayer. I was much impressed by the childlike simplicity of his language, the gentleness of his spirit, and the directness of his petitions. His pastorate of five years was very fruitful; sixty-eight were received into the church, fifty-six of whom were baptized. It is interesting to know that a deep, religious work was in progress throughout the town. Rev. John Smith was reaping an unusual harvest in the First Congregational church. Mr. John T. Perry, in his excellent history of that church at this period, says: “In 1830, there were eighty-three accessions, most of them on confession of faith. In 1831, there were forty-two ad-

ditions; in 1832, eighteen; in 1833, ten; in 1834, twenty-one." He speaks of Mr. Smith's pastorate, as "a golden period when the church was filled with new converts." Similar language would fittingly describe the spiritual pastorate of Mr. Brown. In February, 1833, he resigned his charge to enter upon literary labors in editing the *Encyclopedia of Religious Knowledge*. This was published in 1835, and was republished in England, a work that received merited favor.

Rev. John Cannon of Yorkshire, England, next served the church for the brief space of a year or less. He was a licentiate, and, at the call of the church, was ordained on May 29, 1833. Why this term of service was so short does not appear. The building of the second meeting house was undertaken during this year. The church had worshipped twenty-eight years in the first house, and now it was too small for the growing congregation. A more commodious structure was reared on a new site on Water street. This building served its purpose for a period of forty-one years, until the present edifice was erected in a more eligible location. On November 19, 1834, the house was dedicated to the worship of God, Rev. John N. Brown preaching the sermon from the text: "Thy will be done as in heaven, so on earth." Rev. John Smith of the First Congregational church, and Rev. Isaac Hurd of the Second, took part in the services. In the fall of 1834, about the time of the dedication, Mr. Brown was again called to the pastorate. There was evidently a strong bond of affection between the pastor and the church, and prosperity attended their united labors, as in the previous settlement. Pastors of more recent years have often heard the name of this predecessor spoken with high commendation and loving regard. His second term continued three years, during which he welcomed thirty persons to the church, seventeen of whom he baptized. We find in the records, at the date of July 3, 1835, this item of interest: "John F. Moses, Silas Gould and Daniel Smith were ordained deacons." Mr. Brown relinquished the pastorate to assume a professorship in the Theological Institution in New Hampton, New Hampshire, where he remained until 1845, when, health failing, he removed to Philadelphia. He died in Germantown, May 14, 1868.

More than two years elapsed before another pastor was settled. For about half of this period the pulpit was regularly supplied by Rev. J. G. Naylor, who had just closed a pastorate in Portsmouth. Quite an interest developed under his labors, and fifteen were added to the church, ten by baptism.

In the fall of 1840, a call was extended to Rev. Noah Hooper, who was just closing a three years' pastorate in Woburn, Mass. Mr. Hooper was born in Saco, Maine, November 11, 1806. He was the son of Rev. Noah Hooper, and the grandson of Rev. William Hooper. He pursued his literary course at New Hampton, New Hampshire, and graduated from the Newton Theological Institution, in 1837. Soon after graduation, he was ordained as pastor in Woburn. He commenced his labors in Exeter, December 1, 1840, closing them July 20, 1845. His labors were blessed and thirty-nine additions were made to the church, twenty-three of which were by baptism. The relation between Mr. Hooper and the church must have been in every way harmonious, as sixteen years after his resignation, he was called again to a second pastorate.

The church was now without a settled pastor for a little more than three years, though for about one-third of that time, Mr. T. H. Archibald, a licentiate, supplied the pulpit. He proved to be a man of strong personality, a brilliant mind, with pronounced views, and thorough consecration. He was afterwards ordained at Concord, New Hampshire, and will appear again in this history as the pastor of the Elm Street church. In the summer of 1848, Rev. Elijah Harris became the pastor and remained two years. He is said to have been a warm-hearted and faithful minister. He was succeeded in January, 1851, by Rev. James French, born and reared in the neighboring town of North Hampton. He was the son of Rev. Jonathan French, D.D., the honored pastor for many years of the Congregational church, and brother of Mr. Sperry French of this town. Pursuing his studies at Hampton, New Hampshire, and Andover, Mass., he went West as a teacher in 1833. After further study in Springfield, Ohio, he was licensed to preach by the First Baptist church of that city. He was ordained as a Baptist minister in Lima, Ohio, March 15, 1842. As pastor in that state and Indiana, he was very successful, and revivals attended

his labors. The pastorate of Mr. French in this church, though but two years in duration, was fruitful in conversions and in the growth of believers. A revival of unusual interest was enjoyed, which is remembered by some among us to-day, as a season of great blessing. The pastor was permitted to welcome forty-one new members, twenty-five of whom he baptized. Subsequent to his work in Exeter, Mr. French was district secretary of the American Baptist Home Mission Society west of the Mississippi. On that broad field he labored many years. In 1880, he was called to Philadelphia to take charge of the Baptist City Mission. His success in this work for nearly twenty years was remarkable. Even as a veteran of eighty-five years, he was still at his post, and only relinquished his work when the silent call summoned him to higher service. He died at Ocean Grove, New Jersey, on August 27, 1900.

From January, 1853, to September, 1854, the church was without a pastor. During a large portion of this time the pulpit was supplied by Rev. P. R. Russell. A sudden and shocking affliction came to him on one of the Sabbaths while he was preaching. His wife, a few miles away, was killed by lightning.

These two years brought an unusual experience to the church. For the first time in its history, so far as its records show, a spirit of controversy developed, which finally resulted in a division. This contention arose, at first, over the articles of faith adopted by the church. Some of the members were strongly Calvinistic in their belief, and would emphasize divine sovereignty, and the election of believers; while others would give expression to God's atoning love for sinners, and the freedom of all to choose or refuse his grace. It does not appear that the controversy was bitter. They were conscientious men and women, who were seeking the promotion of a common cause. A day of fasting and prayer was observed with one end in view. Resolutions were placed upon their records, affirming their desire to walk together in charity, renewing their covenant with each other, and pledging themselves "to study the things that make for peace, and things whereby one may edify another." Church meetings were frequent in those days, but they failed to bring about the desired harmony. A second disturbing

element appeared in the views of a member concerning the state of the dead. Prominent as a teacher in the Sunday School, he was thought to be inculcating error; and how to deal with the offending brother was a question of disagreement. It was finally decided to call a mutual council and abide by its advice on all matters of dispute. The council met and patiently and prayerfully deliberated, giving its judgment on the various questions presented. A majority of the church approved of the report, while the minority deemed it unscriptural, and decided to withdraw from the body. And so, on December 17, 1854, twenty-two members withdrew, and the final result was another Baptist church. Steps were afterwards taken to erect a house of worship on Elm street, and the location gave the name to the new organization, which was formed in January, 1856.

Rev. Franklin Merriam was the pastor of the Water Street church at the time of the division. He was settled in September, 1854, and remained until November, 1856. A good degree of success attended his labors, for in the short pastorate of about two years, with forces weakened by the loss of withdrawing members, he baptized twenty-one converts, and twelve were added to the church by letter. Mr. Merriam was born in Westminster, Mass., March 5, 1810. Graduating at Waterville College, and Newton Theological Institution, he was ordained at East Winthrop, Maine, December 23, 1840. He died in Sharon, Mass., December 10, 1893.

The next pastor was Rev. James J. Peck, who was settled in January, 1857, and closed his labors in April, 1861. He was born in Lansingburg, New York, October 16, 1825. Fitting himself for the practice of law, he was admitted to the bar; but afterwards studied theology under the late B. F. Welsh, D.D., of Albany, New York. He was ordained in Salem, New York, in 1846. His pastorate covered the revival period of 1857 and 1858, and Exeter shared in the general awakening. There were twenty-three additions to the church, sixteen of which were by baptism. It was during Mr. Peck's term of service that a parsonage was built on a desirable lot on Front street, given for that purpose by an aged member, Mrs. Olive Mead. Mr. Peck's pastorate closed at a period of great national excitement, at the outbreak of hostilities inaugurating our late civil war. He was a fluent speaker, genial in tem-

perament, a man of kindly impulses that gave him access to those whose interests he sought to promote. After leaving Exeter he labored in Newton, N. H., Merrimacport, Mass., Bristol, R. I., and Melrose, Mass. Retiring from the pulpit for several years, he resumed pastoral work with renewed vigor in 1891 in Dunbarton, N. H. In 1893 his labors were augmented by a sermon each Sabbath at East Weare, four miles away. This continued till 1897, when he removed to East Weare to devote his whole time to that church. But this work speedily ended, as in two weeks he was stricken with paralysis, and soon passed away to his heavenly rest on December 2, 1897.

In July, 1861, Rev. Noah Hooper was called to his second pastorate, and served the church a little more than ten years. This, with his previous term, covered a period of nearly fifteen years, the second in length in the history of the church,—that of Mr. Ellis being third. The sixteen years intervening between this and Mr. Hooper's former settlement, had been spent with the churches in Deerfield, Great Falls and Newburyport. This pastorate was marked for the harmony of the church, and was blessed with two revivals, one in 1864, and the other in 1868. In the month of May of the former year, forty-five persons were received into the church by baptism. It was an impressive scene, gratifying alike to church and pastor, when this goodly number, on the first Sabbath in June, were welcomed by the hand of fellowship. The second revival in 1868 brought into the church forty-one by profession. At the close of this pastorate there was a net gain of eighty-two members. Mr. Hooper was a man of remarkably cheerful temperament, which served him well as a pastor, and doubtless promoted length of years. He enjoyed the work of his calling, and his favorite theme in preaching was Christ as man's only hope. He was sixty-five years of age when he surrendered his pastorate in October, 1871. For several years he supplied churches in this vicinity, as he had opportunity. Stratham and Somersworth especially were fields of continuous service. He knew how to grow old gracefully, and was a pleasant and helpful parishioner, during the pastorate of his successor. Exeter continued to be the place of his residence until his death, which occurred on March 4, 1896, in the ninetieth year of his age.

Near the close of Mr. Hooper's pastorate, overtures were made by the Elm Street church, with reference to the union of the two churches. In a Christian spirit the proposal was made, on the ground that in union there is strength and greater efficiency. It was received in the same spirit, and by a vote of the church a cordial response was returned. Subsequently the union was effected, which was in every way complete. There were no echoes of past controversies, or the slightest hints of past lines of division. Past differences had all melted away and were lost.

At this juncture we must go back to 1854, and trace the current of history as it flowed for seventeen years in the Elm Street organization. Meetings were held for some months in a hall on Water street, until a house of worship was built, which was dedicated October 6, 1856. Rev. B. I. Lane of Newburyport served the church for some time as a pulpit supply. Their first pastor was Rev. T. H. Archibald, who was settled in the spring of 1857. He was favorably known in Exeter by his previous labors in the Water Street church. He was born in Clinton, Conn., October 2, 1821, and was a graduate of the New Hampton Literary and Theological Institution in 1844. He was an able preacher, loyal to the truth, with sympathies ever enlisted in behalf of the weak and oppressed. His voice was often heard in opposition to slavery, when that was the burning question of our nation. His service with the church continued two years. During the remainder of his life, he was actively identified with Baptist interests in Vermont, where seven different churches enjoyed his pastoral labors. He died in Rutland, Vermont, April 26, 1900, at the age of nearly four score years. For about a year after Mr. Archibald's retirement, the pulpit was supplied by theological students. In May, 1860, Rev. B. Mayhew was invited to take charge of the church, but his health soon failed and he was compelled to relinquish his work. He died in Exeter before the close of his first year.

Rev. Charles Newhall was the next and last pastor, serving the church nine years from the spring of 1861 to that of 1870. The relation between him and his people was that of mutual enjoyment. His labors were blessed with an accession of forty members, thirty-one of whom were received by baptism. Mr. Newhall

was much beloved by the church, and was esteemed as a true and devoted servant of his Lord. He was born in Medford, Mass., August 16, 1815. After graduating at Dartmouth College in 1843, and spending the following year in Newton Theological Institution, ill health prevented him from entering upon the work he had chosen, for six years. Ordained June 11, 1850, he enjoyed an active ministry of thirty-eight years in New Hampshire and Vermont. After a season of retirement of eleven years, he died in Roxbury, New Hampshire, February 13, 1899, in the eighty-fourth year of his age. It is interesting to note that Samuel Hatch, a prominent leader of those forming the Elm street body, was one of the founders of the mother church, and was appointed its first clerk. He was evidently born to lead, and thus, as well as by venerable years, acquired the title of "Father Hatch." He died in 1861, at the ripe age of eighty-six years.

Our history now resumes its course in the First Church, at the close of Mr. Hooper's pastorate. In the autumn of 1871, a call was given to Rev. John N. Chase, who was then pastor in Deep River, Connecticut. Accepting the call, he began his labors in Exeter on the first day of December. Mr. Chase was born in Amesbury, Mass., July 11, 1833. Pursuing his preparatory studies in Fairfax, Vermont, and completing them in the Rochester University and Theological Seminary in July, 1859, he was ordained in the following November as pastor of the Baptist church in Deep River, Conn. This charge he held a little more than twelve years, when he assumed the pastorate in Exeter, which continued twenty-three years. Recognition services were held January 16, 1872, the principal parts of which were taken by the following ministers: Rev. W. T. Chase of Dover gave the hand of fellowship; Rev. A. J. Padelford of Haverhill, now of Calais, Maine, gave the charge; Rev. Noah Hooper offered the prayer; Dr. W. H. Eaton of Nashua addressed the church; Dr. William Lamson of Brookline, Mass., preached the sermon, the theme of which was: "Christ's testimony to His own divinity," — a fitting keynote for the opening pastorate. With one exception, that of Mr. Padelford, all these brethren have passed away from earth. It was the privilege of the new pastor, at the very first meeting he attended, to give the

hand of fellowship to several members of the dissolved Elm Street church. An auspicious event was this, calling to mind the prayer of Christ: "That they all may be one." And the fact has already been noted that the union was real and permanent, resulting in mutual help and blessing.

During the first four years of our work together, we worshipped in the Water Street house. Those were years of busy preparation and anxious planning. A new house of worship, in a suitable location, was the imperative need of the time. The honor of God and the advancement of His cause, in connection with our church, seemed to hinge on precisely this movement. The pressure of obligation weighed at that one point. It was a plain matter of duty, standing out more clearly with every passing month. In the spring of 1872, the first subscription paper was drawn up and circulated. It was proposed to build a structure, suited to the wants of a growing church, on a site that should be central and attractive. To this end, pledges were freely made and a lively interest was awakened.

But serious delay in the work was occasioned by inability to secure the desired location. This was a difficulty not easily surmounted. Through long months it confronted us, and blocked up our way. In this perplexity, however, the Lord's hand was manifest. Various plans of ours were defeated, that something better might be provided for us. In the fall of 1874, we at length succeeded in obtaining the eligible corner lot on which the house now stands. This purchase, made possible through the good offices of Professor George A. Wentworth, gave a new impulse to the movement. An era of hopefulness opened. New pledges were given and old ones renewed on a larger scale. Generous proposals were made by leading brethren, who were able and willing to do munificently. An aged sister, Betsy Sanborn, died, bequeathing all she had to the church she loved. We do not forget the names and the pledges that so cheered us in those anxious days. They are written on enduring tablets, and will never fade from grateful memory.

The year 1875 was memorable for active work in building. On May 6, ground was broken for the foundation of the house. The corner stone was laid with appropriate services on the 17th of June.

The walls went up without interruption, and the work was completed in a year from the time the ground was broken. On June 6, 1876, the beautiful and commodious edifice, furnished throughout, provided with baptistery, bell, organ, piano and every needed appliance, was dedicated to the worship and service of Almighty God. A joyful day was that, when with former pastors and invited brethren, we gathered here,—a grateful people,—to lay upon the altar of God's service the structure that He had enabled us to rear. The sermon was preached by Rev. Dr. Lorimer of Boston, and Dr. W. H. Alden of Portsmouth offered the prayer of dedication.

But I must not omit to mention a previous memorable service, as we took leave of the old house of worship. It was on February 13, 1876, that we gathered there for the last time. My predecessor, then venerable with three score and ten years, was invited to preach the sermon. His text was Psalm 126 : 3 "The Lord hath done great things for us, whereof we are glad." An interesting review of the past was given, with tender reminiscences, and expressions of cheerful hope for the future. A fitting close was this to the chapter of history, concluded in connection with the Water Street house of worship.

We first entered the vestries of the new edifice for Sabbath service on February 20, 1876. It was with a hopeful as well as grateful spirit, that we stepped from the old conditions to the new. With the transition, there was opened to us a broader field. Our resources were enlarged; we had a more commodious and inviting house of worship,—better facilities for work in all departments. And where much is given, much is required. There was a call for more active effort in behalf of those unreached by the usual round of church or official service. Our sanctuary was reared for the people, and not for pew-owners. The church was not the end, but the means to an end. And the end, made clear in Christ's commission to his disciples, was to bring all classes, the rich and the poor alike, into vital touch with the grace of the Gospel. A renewed and larger consecration to this work was felt to be the demand of the hour. Every change was pointing toward it. It was our mission to reach out, nay, to go out for the unsaved. Every added facility increased the obligation.

I do not name this as altogether a new departure. It was on the line of previous teaching and individual example. There were aged members who lived to enjoy with us the change from the old to the new, who grandly illustrated the Christly spirit of self-forgetful love and sacrifice. Seldom do we see more untiring devotion to the cause of the needy, the weak and the helpless, than was manifested in the man, who was so prominent in the church for a period of more than sixty years. It is fitting that the name of John F. Moses should be honored in this connection. He was not only a generous benefactor, but he nobly exemplified the true mission of the church in his interest for the neglected poor, the unfortunate, the criminal and the outcast. He was a helper where help was most needed. And the good he accomplished in the humble spirit of the Master will not be known till the secrets of earth are disclosed in Christ's awards, when he shall say: "Inasmuch as ye did it unto one of the least of these, ye did it unto me."

Some features of our work under the new conditions, from the date of 1876 to 1894, may be noted.

1. In the first place, by a legislative act, the church was made a corporate body. This step was taken, not simply to secure certain functions and rights as a property holder, but to guarantee the possession of this property to the First Baptist church, as long as it shall exist. The act was to enable a Christian body to have entire control of a trust placed in its hands, and to guard that trust for coming generations.

2. A second step was to make this house of worship free to all who would share in its privileges. Its pews have never been owned by individuals. For a few years they were rented to provide for current expenses. This method gave place to a more voluntary system. Pledges were made at the beginning of the fiscal year for a certain sum to be paid on each Sabbath. And so a weekly offering was the privilege of each worshipper as a part of the service in God's house. The new method proved successful. It permitted the church to throw wide open its doors to all,—to the poor, to the stranger, to every one who would participate in the blessings of a saving gospel. It enabled us to make true in our day the significant word of Christ to John: "To the poor the gospel is preached."

3. Work in meeting financial obligations should be noted. For nine years in addition to current expenses, there was quite a large interest account to be provided for. The debt was by no means an appalling one. And yet those were years of anxiety as to ways and means, years of united toil and sacrifice, with final success. The cost of church edifice, including lot and furnishing, was nearly \$37,000. Of this sum over \$25,000 was raised before the building was completed. The special favor of God appeared in this work in many ways. He gave to the church a very efficient band of women, who nobly wrought for this sanctuary several years before it was built. By their wise forecast and energy, \$3,200 was ready for use in furnishing the auditorium. A sister, whom we have already named, gave her all as a bequest, and \$2,700 was thus added to the building fund. The young people of our society raised \$750 to furnish the vestries. And God gave us brethren, one of whom I have already named, who had the ability and the heart to do liberally. Against the name of John F. Moses was the sum of \$3,000; with that of Henry C. Moses was the pledge of \$7,500. The church bell was also the gift of the aged deacon and the son who succeeded him. The former bought the old bell of the Baptist Society, and the latter the broken bell of the First Congregational church, both of which were made by Paul Revere of revolutionary fame. These two, recast into one, give us a historical souvenir, covering the century. The beautiful pulpit set was the gift of the late Thomas J. Marsh. The Bible is a sacred memorial of a loved mother, Mrs. Fannie D. Mitchell, whose heart and hands and inspiring faith were early in the work, but who tarried not to see the fruition of her hope. By the larger contributions that we have specified, \$17,000 was made up; but the balance of \$8,000 was a liberal amount from the other contributors, some of whom made a real sacrifice for the cause.

In 1878, the first effort was made to reduce the debt by raising \$4,000. With two conditional pledges of \$1,000 each from the deacons already named, this attempt was an assured success. Our honored senior deacon passed away before the money was raised, but the pledge was sacredly fulfilled. Soon after this, by the bequest of Mrs. Hannah Lafferty of \$1,000, and the dying gift of a

like amount from Mrs. Abby C. Moses, a portion of our burden was removed. In 1885, there remained a debt of \$7,000, and it was determined, with God's help, to meet the obligation. With a most generous subscription of one-half of the whole amount by Deacon H. C. Moses, with one hundred and thirty other names, secured by tireless workers, with the earnest and organized efforts of our sisters, and the combined and persistent push of all concerned, the end was compassed in the early autumn of the same year. It was on September 13, 1885, after the close of a Sabbath sermon, that the last dollar was raised, and most thankfully and fittingly did we unite in singing, "Praise God, from whom all blessings flow." As we review those years of hard but rewarded toil, we are deeply impressed with the manner in which God raised up efficient helpers. With timely service they came forward when most needed and often when most unexpected.

4. The Sunday School was deemed an important factor in our work. With this in mind, suitable and attractive rooms were set apart in the new vestries for youth and children. The ideal Bible school was the whole congregation engaged in the study of the Scriptures. The church labored for this end, and a large portion of its members were enrolled as pupils or teachers. The Primary department was a special feature, as character was there shaped and destiny decided, in the plastic and formative period of human life. Foundation work was there performed that gave rich promise of permanent results. The efficient officers and teachers of the school, with whom the pastor was in close touch and active sympathy, were esteemed as important "fellow helpers in Christ Jesus." At the beginning of my pastorate, Deacon John F. Moses was superintendent, but advanced age soon compelled him to resign the office that he had held for nearly fifty years. He was succeeded by Mr. George W. Wiggin, who served for two years. In 1874, Deacon Henry C. Moses was chosen to fill the position, in which he gave most faithful and valuable service for a quarter of a century. Failing health compelled his resignation in the spring of 1899.

Special mention should be made of names, loved and honored, whose connection with the school as teachers was all too soon broken off by death. Miss Dora W. Moses was an active leader

in organizing the Primary department, as we entered the vestries of the new house. Eminently fitted for the work, and gaining ready access to young hearts, she sowed seed which was most fruitful in Christian lives. After five brief years of loving service, she passed away in March, 1881, lamented by the school and the church.

Miss Eugenia Moses succeeded her, and had charge of the work for nine years. In this and other responsible positions of labor and sacrifice, she was a marked example of true fidelity. Her death occurred in August, 1890, the church sustaining a loss thereby which was most deeply felt. Her successors in this department, Mrs. Emma Knight and Mrs. Emily J. Hooper, are giving proof of their devotion by continued years of faithful service.

In the early part of the period under review, a Young People's meeting was established. The name of Oliver Lyford is remembered as one who was first actively interested in this movement. It became a permanent feature of organized Christian service. In the spring of 1887, the young people formed themselves into a society of Christian Endeavor. This enlarged the scope of their influence, and brought them into pleasant and helpful relation with young Christians of other denominations. With its motto as a ruling principle, its success was assured. As a developer of character and an agency for activity, it is recognized as an abiding force of large promise for the opening century.

5. The growth of beneficence in those years was gratifying. There was a steady gain in contributions for missions. Even during the building period, and when the burden of debt rested upon the church, we did not deem it best to withdraw our help from the various causes appealing to our benevolence. The record of the whole period, in this respect, is not one of reproach to-day. The amount reported for benevolent contributions for the first year of my pastorate was \$338. The report of the twentieth year gives the sum of \$638. As a means of awakening an interest in the work of missions, the missionary concert was sustained as a regular monthly meeting from year to year without interruption. Added to this, was the active influence of our sisters, through organized Home and Foreign Missionary societies. In the direction of increased beneficence, their efforts were effective. It was not forgotten, however,

that a missionary field at our very doors demanded our care. For years, systematic and organized labor was bestowed on this field. The town was divided into districts, and through various working committees, under the direction of the pastor, true mission work was accomplished. The sick and the poor were visited, and families that were not church attendants were kindly invited to the house of God.

6. Special seasons of spiritual blessing are to be recounted. Early in my pastorate, while in the Water street house, an interesting work of grace occurred. Amid forbidding surroundings, during the inclement winter and spring of 1874, the church was quickened and many souls entered upon the new life. Evangelist Whittier rendered valuable aid, and his faithful sermons and earnest appeals are still in memory. The pastor was permitted to welcome thirty-two persons on profession of faith, and many were received by letter. The revival reached other churches in the place, which shared also in the harvest.

During the years 1877 and 1878, there was a quiet and gracious work in the church, the result of which was an accession to its membership of twenty-eight by baptism. The years 1883 and 1884 witnessed a quickening of spiritual life, and twenty-six were hopefully converted and united with the church by profession. In the spring of 1887, Rev. B. Fay Mills conducted a series of evangelistic meetings in the town, several of the churches uniting. A deep and widespread interest was awakened, and many professed faith in Christ, seventeen of whom were welcomed to this church by baptism. The next revival was enjoyed in the early part of 1891. Evangelist N. H. Harriman was invited to assist the pastor, and his earnest labors of three weeks were greatly blessed. The ingathering during that year was an increase of membership of thirty-four by profession.

A synopsis of the general work, with results under this head, covering this pastorate, may be given in figures. The number added to the church by baptism was one hundred and fifty-five, by letter and experience, one hundred and sixteen; we dismissed from our membership to other churches, seventy-eight; and the number of members removed from us by death was one hundred and five.

In 1871, we numbered one hundred and eighty-eight, and in 1894, two hundred and sixty-eight. It must be borne in mind that figures indicate, but partially, the growth and success of a church. Of the number of baptisms reported, eighteen young men were connected with Phillips Academy, and many other students were hopefully converted. They did not remain to swell our numbers, or strengthen our forces, but they went forth to be a power for good in other and broader spheres of influence.

The names of three young men were on our roll of membership in 1871, who gave themselves wholly, or in part, to the ministry of the gospel. Benjamin B. McNeil, although engaged in business, loved to proclaim the message of the Cross. He most acceptably supplied the pulpit during the pastor's illness in the spring of 1873. His career was short, but useful; he passed away in March, 1874. Samuel Emmons Brown, the son of an honored Baptist minister of the same name, was born in Portland, Maine, February 27, 1847. Preparing for college at Phillips Exeter, and graduating at Harvard and Rochester, he spent three years in the Universities of Germany and studied also in Athens. A young man of brilliant scholarship and high mental and spiritual endowments, he was called in 1876 to a professorship in the Rochester Theological Seminary. He desired ordination to the Christian ministry, and this was arranged to take place in this church in August, 1877. A mysterious providence interposed, and his funeral occurred in the place and near the date fixed for his ordination service. Charles Rufus Brown, D.D., brother of the one just mentioned, was licensed by this church in October, 1874. With the conviction of a divine call to the ministry, he left the United States navy, in which he had given five years' service, and entered upon a liberal course of study. After graduating at Harvard in 1877, he took his theological course at Newton and at the Union Seminary in New York, completing his studies in Germany in 1881. He was ordained as the pastor of the Baptist Church in Franklin Falls, New Hampshire, December 30, 1881. In 1883 he was called to the Newton Theological Institution, as associate professor of Biblical interpretation of the Old Testament. In 1886 he assumed the professorship of Hebrew and cognate languages, which position he fills with success and honor to-day.

The history of the church during the pastorate under review has naturally taken the reminiscent form, and hence more specific details have been given. In consequence of impaired health, the pastor was compelled to resign his charge in November, 1894, and retire from ministerial labors. Since 1895 his residence has been in Saybrook, Connecticut, a few miles from his former parish in Deep River.

Rev. A. E. Woodsum, the present pastor, had an experience of some sixteen years in the ministry before entering this field. He was born in Peru, Maine, April 2d, 1849. Graduating from Colby College in 1876, and from the Newton Theological Seminary three years later, he was ordained in Milford, Mass., September 19th, 1879. He was afterwards settled in Rockland, Mass., Milford, N. H., Chelsea and Lexington, Mass. In response to a call from this church, he began his work in April, 1895. The divine blessing has been manifest in this relation, and the pastor has been permitted to welcome to the church's fellowship eighty-two members, sixty-two of whom united by baptism. Some future pen will disclose more fully a record that is now being made in the interests of the church and for the Kingdom of God.

Through the generous affection of a former member of this church, Mr. Ambrose Swasey of Cleveland, Ohio, a beautiful memorial window was placed in this edifice, in the rear of the pulpit, and dedicated October 6th, 1897. It has upon it this inscription: "In memory of Rev. Noah Hooper, November 11th, 1806—March 4th, 1896. Pastor First Baptist Church, 1840—1845, 1861—1871."

The recent death of two beloved deacons of the church renders it fitting that a brief tribute be paid to their memory. By an impressive coincidence, they passed away very near together, occasioning a double loss most keenly felt. Deacon Henry C. Moses was, for many years, prominently identified with the church in all its work and interests. He became a member by profession of faith in 1842, when a lad of fourteen years. I can speak more particularly of his character and work as it appeared to me thirty years ago, and from that time forward to the close of my pastorate. He came to the front, in church activity, as the remarkable strength of his honored father began to weaken. He took from his hands

—with the interval of but two years—the superintendency of the Sunday School, and held it most efficiently for twenty-five years; so that father and son in that position covered three quarters of the century. He followed his father in the office of deacon, for nearly thirty years, their united terms extending from 1815 to the close of the century. In both these offices he gave proof of his eminent fitness for their peculiar duties. He inherited his father's sympathy and active interest for the widow and the fatherless, for the poor and the suffering. He ever had a watchful care for the material and spiritual welfare of the church. His interest centered here, but it was broad and far-reaching, embracing the cause of missions, of education and every agency that uplifted mankind; and the influence of his thought and activity in all these directions reacted upon his own religious life and character. It made him stronger in faith and deepened his spirituality. Through his effort to impart help to his teachers in Bible study, he gained a clearer insight, himself, into the Word of God. He was especially strong, generous and broad in his benefactions. He gave liberally and wisely, but never with display. Many of his generous deeds were veiled from the public eye, while others were of a form that could not be hidden. It has well been said that "his devotion to his church rendered its beautiful and costly house of worship a possibility." Most nobly did he put his shoulder under the burdens imposed by the erection of this substantial edifice. It is one of the monuments witnessing to his love for the cause it represents, to his wise forecast and his tireless energy. As he passed from his associates on that recent September morning, at the age of 72, he "rested from his labors, but his works do follow him."

Deacon George W. Furnald came into the church by baptism at the age of 72. In his conversion, which occurred in 1874, he had an unusually clear experience, that left in his mind no doubt whatever of his acceptance with God. His belief and convictions rested solely on the Divine testimony, and when once formed could not be shaken. While strength was a marked feature of his character, his Christian life was very simple and childlike. Soon after he united with the church he was appointed to the office of deacon, and served with fidelity to the end of his life. A cheerful and gen-

erous supporter of the church, he was also interested in whatever was promotive of good citizenship, or had for its object the welfare of the human race. He was a good and true man, whose judgment could be relied upon, and whose integrity was everywhere acknowledged. The world was poorer when Deacon Furnald left it on September 19th, in the 85th year of his age.

As we close this survey of the past one hundred years, what lessons shall we derive from it? The words of the Great Teacher to his disciples may help us to lay hold of an important one: "Other men labored, and ye are entered into their labors." An inheritance is bequeathed to this generation by those who toiled and sacrificed and suffered, even, to gain something worthy to be transmitted to their successors. We have sought to trace the line by which this legacy has come down to you. Other men laid the foundations of this church, prayerfully, conscientiously, with noble purpose and sincere motive. Other men, with unbroken continuity, took up the purpose of the founders and carried it to its full and complete issue. The inheritance has been accumulating through all the years of the century. And now, in all its richness and fullness, it is placed in your possession. The fathers have performed their mission and passed away; the opportunity now is yours. And with the opportunity comes a great responsibility. You are to take up the work in the same earnest and loyal spirit of the fathers. You are not only to use and enjoy the gifts and blessings bequeathed to you, but you are to pass them down to the next generation, *enlarged* and *multiplied*. An obligation of great weight and significance is pressing upon you; and who is sufficient for these things except as he relies on a faithful God? The same Divine Providence that has raised up leaders and strong helpers in the past, at the very time they were most needed, presides over the church to-day and will to the end. "Wherefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

LIST OF MEMBERS.*

ADMITTED.	NAME.	DIED.
October 7, 1800,	Kinsley Lyford, May 25, 1833.
“ “	Daniel Cooley.	
“ “	Edmund P. Batchelder.	
“ “	Samuel Hatch, February 22, 1861.
“ “	John P. Taylor, 1860.
“ “	Lydia Lougee, April 2, 1805.
“ “	Abigail B. Wilson,	September 10, 1854.
“ “	Elizabeth Swasey,	March 6, 1825.
“ “	Abigail Gilman (Conner),	February 27, 1854.
“ “	Mary Batchelder.	
November 5, 1800,	Mrs. Jeremiah Eaton,	December 4, 1823.
July 3, 1801,	James Burley, April 3, 1812.
“ “	Eliphalet Dean,	August 27, 1807.
“ “	Susannah Thurston,	August 4, 1850.
“ “	Mrs. Joannah Jones (Colcord), June 24, 1823.
“ “	Mrs. Lydia Taylor (Smith),	September 26, 1855.
“ “	Mrs. Mary Hatch,	February 23, 1861.
September 21, 1801,	Mrs. Susannah Taylor.	
“ “	Dorothy Smith,	February 5, 1830.
October 6, 1801,	Mrs. Sarah Folsom, July 11, 1805.
“ “	Samuel Jones,	September 17, 1809.
“ “	Benjamin Hoitt.	
“ “	Mrs. Priscilla Rundlett, June 11, 1845.
“ “	Mrs. Dorothy Gordon,	January 25, 1847.
June 7, 1802,	Thomas Kimball.	
“ “	Affia Lovering.	
“ “	Rebecca Magoon.	
July 11, 1802,	John Rowell.	
“ “	Miss Lovering.	
August 3, 1802,	Martha Sheriff,	October 16, 1823.
September 5, 1802,	Hitty Rowell,	March 25, 1855.
October 25, 1802,	Sally Kimball.	
July 31, 1803,	Hannah Hopkinson,	June 28, 1859.

* We have given all the names that appear upon the church records, with the dates of death, as far as they can be obtained. Change of name by marriage after becoming a member is indicated in parentheses.

ADMITTED.	NAME.	DIED.
August 1, 1803,	Sally Gordon,	October 9, 1803.
September 4, 1803,	William Hopkinson.	
“ “	Elsey Perkins.	
“ “	Sally Hill,	May 5, 1849.
April 15, 1804,	Lucy Parker.	
“ “	Elizabeth Wyatt,	January 25, 1842.
May 27, 1804,	Elizabeth Dodge.	
October 1, 1804,	Miss Sarah Swasey,	March 4, 1853.
November 12, 1804,	Shuah Haley.	
August 25, 1805,	Abigail Marsh,	May 19, 1839.
August 26, 1805,	Dorothy Pearsons,	February 1, 1820.
“ “	Olive Dean,	October 15, 1821.
“ “	Johannah Colcord,	June 26, 1823.
December 8, 1805,	Benjamin Lovering,	May 3, 1841.
“ “	Judith Gilman,	May 4, 1861.
August 11, 1806,	Anna Stephens.	
September 21, 1807,	Mary W. Jones,	September 12, 1854.
“ “	Judith Wiggin Colcord,	November 19, 1861.
“ “	Hannah Colcord,	July 12, 1861.
October 18, 1807,	Abigail Hatch,	February 24, 1852.
November 9, 1807,	Mrs. Elizabeth Fulford Swasey,	October 13, 1842.
“ “	Susannah Tarr.	
“ “	Nancy Lyford,	May 7, 1865.
December 27, 1807,	Mary Mead,	January 26, 1827.
September 4, 1808,	Sarah Dutch,	March 4, 1816.
April 1, 1810,	Mary Lyford Swasey,	December 7, 1839.
April 19, 1810,	James Smith.	
“ “	Peter C. Dean.	
“ “	Taylor Dow.	
“ “	Mrs. Phebe Bickford,	May 24, 1826.
“ “	Sophia Rundlett.	
“ “	Judith Robinson.	
“ “	Abigail B. Gilman (Lovering),	May 22, 1859.
“ “	Mary Pearson Moses,	August 10, 1844.
“ “	Lucretia Swasey Dean,	February 18, 1828.
“ “	Clarissa Dutch (Coffin).	
April 25, 1810,	Mrs. Patience Smith Lovering,	October 30, 1845.
“ “	Jane Smith,	July 6, 1865.
“ “	Elizabeth Boardman.	
“ “	John Lovering,	May 31, 1857.
April 26, 1810,	John F. Moses,	December 24, 1877.
“ “	Samuel Gordon.	
July 13, 1810,	Moses Bickford.	
April 21, 1811,	Abigail Kimball Leavitt,	1860.

ADMITTED.	NAME.	DIED.
May 22, 1811,	Abigail Thing,	October 15, 1837.
August 9, 1813,	Elizabeth Sawyer,	May 1, 1814.
October 31, 1813,	Sarah G. Folsom (Gould),	February 25, 1845.
December 23, 1814,	Benjamin Swasey,	January 15, 1851.
June 25, 1815,	Martha Colcord (Nelson),	December 4, 1867.
“ “	Elizabeth Weeks (Alley),	July 6, 1889.
July 9, 1815,	Miss Ann Moses,	July 8, 1881.
July 18, 1815,	Sally Smith,	May 8, 1845.
November 11, 1815,	Johanna Wiggin.	
July 8, 1816,	Dudley Dodge.	
“ “	Betsey Dodge.	
August 10, 1817,	John Came.	
November 10, 1817,	Nancy Paul.	
“ “	Lucy Duce.	
January 2, 1818,	Charlotte Whitefield,	September 2, 1818.
February 17, 1818,	Rev. Ferdinand Ellis,	February 20, 1858.
“ “	Mrs. Elizabeth A. Ellis,	February 22, 1838.
February 24, 1818,	Elijah Southgate.	
May 7, 1820,	Mary Ladd,	April 5, 1849.
July 9, 1820,	Oliver Welch,	February 3, 1845.
August 9, 1820,	Phebe York,	July 29, 1828.
October 27, 1820,	Fanny Conner.	
April 22, 1821,	Maria Jenks (Tuttle),	February 12, 1867.
June 29, 1823,	Lydia Flood,	September 20, 1830.
“ “	Persenia Haynes,	January 11, 1836.
September 13, 1825,	Susan Conner.	
September 18, 1825,	Elizabeth Whitefield (Allen).	
October 23, 1825,	Mrs. Hannah Smith,	June 3, 1866.
	(Wife of the late Deacon Daniel Smith.)	
November 6, 1825,	Catherine Colcord.	
February 6, 1826,	Silas Gould,	March 18, 1873.
August 13, 1826,	Mary Collis.	
June 3, 1827,	Betsey Sanborn,	January 31, 1874.
July 1, 1827,	Nancy D. Dodge.	
“ “	Mary M. Dodge.	
July 29, 1827,	Mrs. Jeremiah Sheriff Sawyer.	
October 7, 1827,	Mary Jones.	
November 4, 1827,	Richard Dodge.	
“ “	Mrs. Mariam Dodge.	
August 10, 1828,	Elizabeth Lord.	
“ “	Mary Batchelder,	September 17, 1891.
August 24, 1828,	Eliza Penny.	
December 2, 1828,	Rev. John Newton Brown,	May 14, 1868.
“ “	Mrs. Mary S. H. Brown.	

ADMITTED.	NAME.	DIED.
December 7, 1828,	Hannah Lafferty,	April 20, 1880.
“ “	Sarah Ann Hale (Batchelder), .	1898.
April 19, 1829,	Irene Whitefield.	
October 3, 1829,	Nancy Colcord,	March 9, 1879.
October 30, 1829,	Miss Sally Swasey,	September 20, 1876.
November 1, 1829,	Mary Lyford,	April 25, 1895.
November 15, 1829,	Mrs. Poor.	
January 17, 1830,	Rebecca Sanborn.	
February 28, 1830,	Nancy F. Marsh,	January 13, 1891.
“ “	Susan Pearsons,	May 17, 1840.
March 7, 1830,	Elizabeth Crummett,	August 6, 1864.
March 28, 1830,	John Turner.	
“ “	Samuel Brown.	
“ “	Adaline Brown.	
“ “	Mary Towle Smith,	March 14, 1856.
	(Wife of W. O. Smith.)	
April 4, 1830,	Jeremiah Sawyer, Jr.,	November 5, 1837.
“ “	Abigail Colcord (Moses),	1898.
“ “	Abigail Davis,	August 21, 1879.
April 25, 1830,	Joseph Janvrin,	November 6, 1886.
“ “	Lydia A. Janvrin,	December 2, 1860.
“ “	Elizabeth Brown,	December 22, 1843.
“ “	Sally Brown.	
May 2, 1830,	John Bickford, Jr.	
“ “	Elizabeth Towle,	April 23, 1873.
“ “	Charlotte Smith,	November 28, 1851.
“ “	Mary E. Moses (Merrill),	August 24, 1891.
“ “	Susanna Swasey Burley,	September 3, 1836.
“ “	Mary Elizabeth Morse,	March 17, 1852.
“ “	Dolly George,	August 23, 1839.
May 16, 1830,	Mary Webster,	December 31, 1844.
“ “	Olive Colcord,	February 13, 1891.
“ “	Mrs. Benjamin Steele,	1893.
“ “	Hannah Lord (Tuttle),	February 27, 1879.
“ “	Harriet Cutler Harris,	June 10, 1895.
June 4, 1830,	Frances A. Bickford.	
June 27, 1830,	William Crummett,	March 6, 1879.
“ “	Molly Bond,	August 19, 1849.
“ “	Ruth Swasey,	April 13, 1870.
“ “	Sally Davis,	November 10, 1860.
July 4, 1830,	Deacon Daniel Smith, Sr.,	April 22, 1845.
“ “	Hannah Wiswall Moses,	1891.
	(Wife of C. C. P. Moses.)	
July 29, 1830,	Theodate Turner.	
August 22, 1830,	Widow Leavitt.	

ADMITTED.	NAME.	DIED.
August 22, 1830,	Mary Smith (Hanson), . . .	November 21, 1836.
“ “	Fanny Rundlett, . . .	November 14, 1839.
“ “	Margaret Dean Dana, . . .	November 23, 1843.
September 5, 1830,	Rufus E. Cutler, . . .	November 4, 1864.
October 2, 1830,	Mrs. Fanny Mitchell, . . .	March 25, 1873.
“ “	Ruth Davis.	
“ “	Rebecca Webster (Glidden).	
November 5, 1830,	Sally Sanborn.	
March 3, 1831,	Josiah Brown.	
April 3, 1831,	Elizabeth Durgin.	
July 28, 1831,	Elizabeth Leavitt, . . .	November 17, 1854.
September 25, 1831,	Emelinda Forsyth.	
November 6, 1831,	Elizabeth Gould (Treadwell), . . .	April 12, 1872.
“ “	Ann Colcord (Marsh), . . .	1892.
January 8, 1832,	Mary Lunt Tilton, . . .	July 1, 1901.
March 25, 1832,	Caroline Brown.	
“ “	Mrs. John Odlin, . . .	May 16, 1884.
May 6, 1832,	Sarah Pierce.	
August 26, 1832,	Sarah Fuller, . . .	May 7, 1868.
September 2, 1832,	Deborah Gilman Loud.	
April 7, 1833,	Sally Gowen.	
May 10, 1833,	Mary B. Marston.	
June 2, 1833,	Rev. John Cannon.	
“ “	Mrs. Mary Cannon.	
June 2, 1833,	Lucinda Brown.	
June 9, 1833,	Lydia Sanborn (Marston), . . .	April 14, 1898.
“ “	Mary Gowen.	
October 6, 1833,	Mrs. Nancy Avery, . . .	February 21, 1874.
May 2, 1835,	Mrs. Lydia Barker, . . .	December 1, 1887.
June 2, 1835,	John W. Colcord, . . .	1899.
July 5, 1835,	Eliza Jewett.	
July 12, 1835,	Corneila H. Bradley.	
August 23, 1835,	John Eastham.	
“ “	Lydia Kimball, . . .	June 4, 1875.
October 13, 1835,	Emma Thompson.	
November 1, 1835,	Olive Mead, . . .	August 18, 1874.
January 3, 1836,	Abigail Sanborn, . . .	February 17, 1880.
April 24, 1836,	Irene Cass, . . .	October 1, 1842.
“ “	Louisa Phyfield (Crummett).	
May 30, 1836,	Dolly Merrill.	
August 12, 1836,	Abigail Moses Julian, . . .	January 3, 1881.
“ “	Matilda Bean.	
August 26, 1836,	Hannah West.	
September 2, 1836,	Alvin White, . . .	January 22, 1861.

ADMITTED.	NAME.	DIED.
September 2, 1836,	Mrs. Alvin White, . . .	May 25, 1883.
September 18, 1836,	Dorothy Rundlett, . . .	October 7, 1859.
February 3, 1837,	Joseph Moulton, . . .	November 28, 1888.
“ “	Mrs. Joseph Moulton, . . .	November 1, 1871.
December 3, 1837,	Mary Carr Lamson, . . .	May 27, 1880.
“ “	Sarah Tuck.	
April 9, 1838,	Frances L. Gould, . . .	June 23, 1866.
“ “	Dorothy Gilman.	
“ “	Abigail A. Janvrin (Pearsons), . . .	March 26, 1900.
April 22, 1838,	Benjamin Gould, . . .	March 24, 1849.
“ “	Placencia Gould.	
“ “	Emeline Smith (Barker), . . .	May 13, 1851.
“ “	Sarah Kimball Nudd.	
May 6, 1838,	Lydia Sawyer (Hook), . . .	June 17, 1854.
April 21, 1839,	Dolly Dow, . . .	February 18, 1843.
August 30, 1839.	Rev. Nathaniel Lovering, . . .	July 2, 1894.
December 22, 1839,	Benjamin Tuttle.	
“ “	Martha Kenney.	
March 29, 1840,	William Sawyer, . . .	May 8, 1850.
“ “	Thomas Colcord, . . .	August 4, 1860.
“ “	Elizabeth Marsh.	
“ “	Miss Lydia B. Ellis, . . .	January 9, 1849.
May 8, 1840,	Henry Staples.	
“ “	Mrs. Mary Staples, . . .	December 2, 1840.
August 16, 1840,	Nathaniel Swasey, . . .	June 23, 1890.
“ “	Mrs. Abigail Swasey, . . .	August 12, 1886.
April 30, 1841,	Rev. Noah Hooper, . . .	March 4, 1896.
“ “	Mrs. Lucy W. Hooper, . . .	December 1, 1878.
June 6, 1841,	Levi Woodman.	
“ “	John Smith.	
“ “	Daniel Smith.	
“ “	Nancy Taylor, . . .	May 23, 1848.
January 31, 1842,	Ezekiel Sanborn.	
July 3, 1842,	William Hammond.	
“ “	Albert Andrews, . . .	June 13, 1861.
“ “	Asa B. Lamson, . . .	March 28, 1900.
“ “	Adoniram J. Towle, . . .	April 28, 1871.
“ “	Samuel Moses, . . .	December 18, 1863.
“ “	Henry C. Moses, . . .	September 19, 1900.
“ “	Lucy Smith Tyrrell.	
“ “	Dolly Moses (Walker).	
“ “	Mrs. Eliza A. Sinclair, . . .	April 19, 1885.
July 17, 1842,	Amos Nudd, . . .	July 27, 1897.
“ “	Mrs. Lucy A. Nudd.	

ADMITTED.	NAME.	DIED.
September 29, 1844,	Sister West.	
“ “	Sister Murray.	
“ “	Lydia Ann Barker (Smith),	January 20, 1851.
“ “	Rebecca Grant (Parker).	
“ “	John West.	
“ “	Nancy Sanborn.	
“ “	Lydia Andrews.	
“ “	William Sanborn.	
November 29, 1842,	Abigail Boyd (Moses),	May 18, 1878.
“ “	Josiah Batchelder,	February 14, 1897.
“ “	Mrs. Josiah Batchelder,	August 7, 1870.
December 30, 1842,	Brother Davis.	
July 23, 1843,	Daniel Clark,	September 28, 1867.
“ “	John Parker.	
May 29, 1844,	Elizabeth Clark,	June 10, 1864.
“ “	(Wife of Daniel Clark.)	
“ “	Mrs. Benjamin Gould,	November 1, 1851.
August 1, 1847,	Harriet Barker (Stickney).	
June 2, 1848,	Rev. E. J. Harris.	October 7, 1851.
“ “	Mrs. E. J. Harris.	
August 6, 1848,	Almira Swain.	
September 3, 1848,	Deacon Jonathan Veasey,	December 6, 1860.
“ “	Mrs. Anna Veasey,	February 15, 1865.
“ “	Elbridge G. Dalton.	
“ “	Mrs. Fanny Gordon (Dalton),	February 9, 1856.
“ “	Mary Elizabeth Moulton (Smith),	March 11, 1889.
May 6, 1849,	Sarah W. Kelley,	November 14, 1856.
June 10, 1849,	Samuel Batchelder,	February 9, 1901.
October 7, 1849,	Alice Gordon.	
October 21, 1849,	Eunice C. Haynes,	December 13, 1898.
January 5, 1850,	Richard W. Swan.	
March 31, 1850,	Elizabeth Williams,	December 11, 1869.
January 31, 1851,	Rev. James French,	August 27, 1900.
March 2, 1851,	Samuel Tuck.	
“ “	Mrs. Samuel Tuck.	
“ “	Adaline Lane.	
“ “	John G. Gould,	August 20, 1878.
“ “	Mrs. John G. Gould,	December 20, 1882.
March 23, 1851,	Joseph W. Moulton.	
“ “	T. Greenleaf Moulton,	March 10, 1898.
“ “	Anna B. Davenport (Janvrin),	November 8, 1886.
“ “	Rebecca J. Carr.	
“ “	Samuel Colcord,	September 30, 1876.
“ “	Mary A. Smith.	

ADMITTED.	NAME.	DIED.
March 23, 1851,	Elizabeth A. Smith.	
“ “	Harriet Steele.	
“ “	Elizabeth Batchelder.	
June 1, 1851,	Nancy Davenport (Stevens).	
“ “	Miss Mary E. Gilman.	
July 5, 1851,	Sarah Meloon.	
“ “	Parmelia Dutch,	November 9, 1857.
August 1, 1851,	Sarah Cram,	March 19, 1866.
“ “	Mary Cram.	
“ “	Mary Colcord (Gordon),	January 25, 1847.
December 4, 1851,	Mercy Roberts.	
“ “	Elizabeth J. Brown.	
March 7, 1852,	James H. Wilkinson,	June 13, 1901.
“ “	Abigail K. Moses,	November 2, 1896.
“ “	Laura Smith (Leeman).	
“ “	Caroline Weeks (Rogers).	
“ “	Ellen Foye (Jenness).	
April 4, 1852,	Sarah Conner (Dolloff).	
“ “	Mrs. Sarah Lyford,	April 22, 1901.
“ “	Harriet N. Gilman (Chase),	February 1, 1895.
“ “	Elizabeth Batchelder.	
“ “	Caroline Hale (Wheeler),	September 5, 1856.
“ “	Charlotte Palmer (Sulloway).	
June 6, 1852,	Elizabeth Coburn,	May 4, 1875.
“ “	Julia A. Barker (Wilkinson).	
“ “	Louisa Sanborn.	
“ “	Mary Colcord Badger,	1884.
“ “	William N. Hobbs,	August 16, 1881.
“ “	Angeline Batchelder (Webster).	
August 1, 1852,	Mrs. J. W. Saul.	
“ “	Harriet Swasey,	September 2, 1852.
September 6, 1852,	Martha Wiggin,	May 6, 1900.
“ “	Elizabeth Morse (Sanborn).	
“ “	Mrs. Hannah Conner,	July 25, 1873.
September 30, 1854,	Rev. Franklin Merriam,	December 10, 1892.
	Mrs. Eunice Merriam.	
January 7, 1855,	Emeline N. McNeal.	
“ “	Moses Merrill.	
“ “	Mrs. Sophronia Merrill,	February 12, 1857.
February 4, 1855,	Samuel Palmer,	May 9, 1891.
“ “	Nancy Palmer,	August 12, 1880.
“ “	David Langmaid,	1899.
“ “	Isaac A. Brown.	
“ “	Mrs. Lucy A. Brown.	

ADMITTED.	NAME.	DIED.
February 4, 1855,	Mrs. Deborah Hopkinton Baldwin.	
March 2, 1855,	Hannah M. Burleigh, . . .	November 16, 1864.
March 4, 1855,	Elvira Hoyt.	
March 18, 1855,	Elizabeth A. Smith (Moulton), . . .	June 26, 1871.
June 3, 1855,	Mrs. Silas Gould,	March 15, 1876.
" "	Oliver A. Towle,	June 14, 1856.
" "	Jonathan Dolloff,	November 4, 1869.
" "	Ruth Haines Barker.	
July 29, 1855,	John D. Barker,	June 29, 1863.
" "	Elizabeth H. Grant (Hayes).	
" "	Mary Wilkinson.	
" "	Deborah C. Van Duzee, . . .	February 28, 1879.
September 2, 1855,	Benjamin F. Swasey.	
" "	Moses U. Hall.	
September 28, 1855,	Luther Veasey.	
" "	Abigail Veasey.	
January 29, 1856,	Eliza Evans,	July 7, 1857.
June 1, 1856,	Clementine Harris,	February 11, 1880.
" "	Edward F. Tuttle,	August 24, 1895.
" "	Mary A. Harris,	March 15, 1885.
" "	Sarah G. Harris.	
July 6, 1856,	Mary Colbath,	April 13, 1858.
February 29, 1857,	Rev. J. J. Peck,	December 2, 1897.
" "	Mrs. Eliza A. Peck,	1896.
" "	Esther Peck (Bates).	
" "	Mary Walker.	
April 5, 1857,	Miss Eugenia Moses,	August 10, 1890.
" "	Elizabeth S. Thing,	March 28, 1860.
" "	Caroline Conner (Wiggin), . . .	August 21, 1893.
July 5, 1857,	Mary E. Conner.	
" "	John Weeks, Jr.,	July 29, 1865.
" "	Mary Watson.	
April 13, 1858,	Mary Marston.	
June 5, 1858,	Mrs. Martha A. Towle,	March 5, 1895.
" "	Martha J. Weeks,	October 25, 1863.
" "	Hannah Swasey (Day).	
" "	Annie Rimes (Towle).	
" "	Adelaide Towle,	March 29, 1886.
" "	Julia Nealley.	
June 6, 1858,	Lucius Smith.	
July 4, 1858,	B. Franklin Barker,	March 9, 1900.
" "	Mrs. Lavinia Adams,	December 17, 1873.
" "	Lizzie Dana,	July 3, 1860.
" "	John W. Weeks,	

ADMITTED.	NAME.	DIED.
August 1, 1859,	Moses Howe Stickney, July 30, 1864.
August 3, 1861,	Sarah A. Colcord,	January 27, 1890.
August 31, 1861,	W. D. Vinal,	April 19, 1865.
" "	Mrs. Naamah K. J. Vinal,	April 20, 1892.
" "	Miss Lucy M. Hooper.	
" "	Marietta Hooper (Safford).	
November 1, 1861,	Mary Parvin,	1879.
" "	Mrs. Abigail Marston.	
January 1, 1862,	Deacon Stephen Shores,	August 16, 1863.
" "	Mrs. Sarah Shores,	March, 1879.
May 4, 1862,	LaRoy F. Griffin.	
June 10, 1862,	Mrs. Benning Marston,	May 26, 1891.
June 11, 1862,	Asenath W. Darling,	March 5, 1895.
November 2, 1862,	Otis Liscomb Leonard.	
June 5, 1863,	Elvira L. Brown,	October 11, 1879.
April 30, 1864,	Martha C. Bryer.	
May 1, 1864,	Eben M. Pitman.	
" "	Mary Tuttle Pitman,	1900.
" "	Stephen J. Dudley,	October 25, 1901.
" "	Mrs. Alfred Gilman.	
" "	Eben Swasey.	
" "	Ambrose Swasey.	
" "	Alonzo Tappan.	
" "	George N. Drew.	
" "	Lydia L. Drew.	
" "	Benjamin F. Drew.	
" "	Mary E. Drew,	August, 1877.
" "	Charles F. Marston.	
" "	Alfred P. deRochmont.	
" "	George E. Pitman,	February 12, 1873.
" "	Mary Abby Pitman.	
" "	Mrs. Hannah F. Gilman (Saunders),	August 25, 1901.
" "	Emma A. Dolloff.	
" "	Lydia A. Waldron (Kimball).	
" "	Clara Bryer.	
" "	Mrs. Lydia A. Towle.	
" "	Mrs. Eliza Hall.	
" "	Alexander Twilight.	
" "	Mary G. Lyford (Peva).	
" "	Clara F. Lyford.	
" "	Margaret Lamson (Dolloff).	
" "	Mrs. William Greenleaf,	January 12, 1900.
" "	Alvin J. Greenleaf.	
" "	Charles C. Brown.	

ADMITTED.	NAME.	DIED.
May 1, 1864,	S. Emmions Brown, . . .	August 5, 1877.
" "	Susan A. Garland, . . .	September 3, 1868.
" "	Mrs. Caroline F. Morse, . . .	October 15, 1889.
" "	Abby P. Weeks (Miles), . . .	March, 1899.
" "	Priscilla A. Hobbs.	
" "	Mary Smith (Dudley).	
" "	Anna C. Robinson.	
May 29, 1864,	Josephine Whittier.	
" "	Emma C. Smith.	
" "	Ella D. Smith (Bishop), . . .	January 7, 1888.
" "	Shepard Smith.	
" "	Mary A. Smith (Marston).	
" "	Orah A. Janvrin (Ellsworth), . . .	September 3, 1882.
" "	Ellen Peavey (Bickford).	
" "	Fanny S. Peavey (Clark), . . .	February 14, 1882.
" "	Emma F. Haley (Farmer).	
" "	Emma Stone (DeRochmont), . . .	1884.
" "	Mary E. Taylor.	
" "	Emma S. Sinclair (Janvrin).	
" "	Emma E. Waldron (Purinton).	
June 5, 1864,	Mary T. Crummett (Dearborn).	
" "	Mrs. James R. Thing, . . .	September 10, 1882.
" "	Mrs. Francis E. Wadley.	
" "	Emily F. Swasey (Chase), . . .	September 5, 1842.
July 2, 1864,	Augustus Lang.	
September 11, 1864,	Mrs. Elizabeth L. Spinney, . . .	February 14, 1888.
" "	Mary E. Stone.	
" "	Clara E. Stone, . . .	July 5, 1866.
December 4, 1864,	Dr. Samuel Perham, . . .	August 29, 1873.
" "	Mrs. Annie E. Clark Perham, . . .	August 12, 1872.
June 3, 1866,	Ellen Scammon (Giddings).	
" "	Mrs. Miriam P. French.	
" "	Annie E. Barker.	
" "	Mrs. John W. Flemings.	
July 1, 1866,	Zechariah B. French, . . .	February, 1874.
October 4, 1866,	Sarah Brown Buckley.	
" "	S. B. Price.	
" "	Mrs. Dora Moses Walker.	
May 3, 1868,	J. Osgood Marsh, . . .	July 7, 1900.
" "	Mrs. Clara Marsh.	
" "	Clara J. Marsh (Swallow).	
" "	John L. Smith, . . .	September 2, 1895.
" "	Mrs. Margaret B. Smith.	
" "	George W. Wiggin.	

ADMITTED.	NAME.	DIED.
May 3, 1868,	John N. Clark.	
" "	Abby Lamson (Dodge).	
" "	Rufus E. Lamson.	
" "	Charles Smith.	
" "	Daniel B. Smith.	
" "	Emma S. Smith (Van Wort),	February 6, 1892.
" "	Daniel O. Waldron.	
" "	Charles O. Moses,	June 14, 1882.
" "	Dora W. Moses,	March 25, 1881.
" "	George B. Hooper,	September 12, 1887.
" "	Charles Chapman.	
" "	Almena Chapman (Cheney).	
" "	Clarence V. Marston.	
" "	Arianna Hale (Wiley).	
" "	Annie Prescott (Conner).	
" "	Emma R. Wiggin (Marsh).	
" "	Adaline Wiggin.	
" "	Anna Lyford (Ellis).	
" "	Emily J. Towle (Hooper).	
" "	Lizzie R. Perham.	
" "	Ella F. Perham (Cram).	
May 31, 1868,	Daniel A. Stevens.	
" "	Emma Brown (Smith).	
" "	Sarah Lyford (Eastman).	
" "	Belle Fitts (Swain).	
" "	Sarah A. Drew,	February 4, 1871.
" "	Nathaniel Shute,	August 4, 1886.
" "	William B. Chapman,	April 12, 1887.
" "	Mrs. Hannah Chapman,	March 23, 1897.
" "	Lavinia D. Cummings (Swasey).	
" "	Erwin Shores.	
July 5, 1868,	Charles H. Trickey.	
" "	Mary Trickey (Thompson).	
" "	Nellie Langmaid (Tilton).	
March 6, 1870,	Benjamin B. McNeal,	March 12, 1874.
" "	Mrs. Lydia McNeal,	September, 1884.
" "	Mrs. Martha A. Davis.	
" "	Mrs. Samuel Dodge,	January 12, 1879.
" "	Mrs. Harriet Butler Moses.	
" "	Mrs. Mary Jackson,	January 13, 1895.
" "	Mrs. H. Eunice Piper (Lang).	
December 1, 1871,	Mrs. Elizabeth A. Hobbs.	
" "	Olive S. Springer,	August 10, 1900.
" "	Mrs. Sarah Tattersall,	December 3, 1890.

ADMITTED.	NAME.	DIED.
December 1, 1871,	Emma E. Mitchell (Knight).	
“ “	Fanny Mitchell (Leavitt), .	September, 1889.
“ “	Rev. J. N. Chase.	
“ “	Mrs. Elizabeth A. Chase.	
“ “	Mrs. Samuel Colcord Thing.	
“ “	Mrs. Sarah Hovey.	
March 2, 1872,	Emma F. Smith.	
“ “	Susan Smith, . . .	February 18, 1890.
March 29, 1872,	William Nichols, . . .	November 28, 1878.
“ “	Mrs. Sarah Nichols, . . .	July 30, 1880.
“ “	Abby S. Nichols (Tilton).	
June 2, 1872,	Hattie Staples (Beardsley).	
September 8, 1873,	Mrs. Sarah S. Sawyer, . . .	August 15, 1895.
“ “	Mrs. Amelia S. West, . . .	October, 1887.
October 5, 1873,	George W. Smith.	
“ “	Mrs. Laura M. Smith.	
April 27, 1874,	Hattie L. Smith, . . .	August 3, 1882.
“ “	John M. Mallon.	
“ “	Mrs. Mary J. Mallon.	
“ “	Anna R. Collins (Dunn).	
“ “	Nathaniel B. Collins, . . .	September 29, 1898.
“ “	Mrs. N. B. Collins.	
“ “	Mrs. Emily S. Moulton.	
May 3, 1874,	Nellie L. Brown (Clark).	
“ “	Mary E. Chase (Thurlow).	
“ “	James P. Smith.	
“ “	Frank A. Smith, . . .	April 3, 1897.
“ “	Hannah H. Greenleaf (Archibald).	
“ “	Addie C. Dolloff (Swain), . . .	July 16, 1895.
“ “	Ida M. Sinclair (Cram).	
“ “	Minerva Sinclair, . . .	January 5, 1889.
“ “	Oliver Lyford, . . .	July 30, 1879.
“ “	Annie B. Lamson (Lord).	
May 10, 1874,	Horace B. Doe, . . .	November 30, 1876.
“ “	Mrs. Lavina B. Doe. . .	
“ “	Andrew J. Brown.	
“ “	Mrs. Mary S. Brown.	
“ “	Minnie G. Springer, . . .	November 13, 1890.
“ “	Gertrude L. Davis.	
“ “	Fannie N. Smith (Whitmore).	
“ “	Mary Glover (Laffleur).	
May 17, 1874,	George L. Dolloff, . . .	September 20, 1882.
“ “	Ellen M. Davis (Riley).	
“ “	Francis S. Crummett, . . .	October, 1885.

ADMITTED.	NAME.	DIED.
May 17, 1874,	Edwin R. Litch,	May 7, 1875.
“ “	Mrs. Mary O. Litch,	April, 1891.
“ “	Luther Atwood.	
“ “	Charles A. Hobbs.	
“ “	Cora F. Dolloff (Swain).	
“ “	Mrs. Mary E. Little,	September 11, 1893.
“ “	Nathan Langmaid,	September 3, 1880.
“ “	Mrs. Sarah E. Langmaid.	
“ “	Emma A. Wiggin.	
“ “	Mrs. Josiah Batchelder.	
“ “	Cora C. Burpee.	
“ “	Florence N. Stickney (Harris).	
“ “	Daniel Sanborn.	
“ “	Ellen M. Lang.	
May 24, 1874,	Alice L. Rollins (Sullivan).	
“ “	Nicholas F. Rollins,	November 12, 1891.
“ “	Mrs. Caroline F. Rollins.	
“ “	Frank E. Rollins.	
“ “	Sarah E. Lane,	November 9, 1900.
“ “	Mrs. Cora D. Swasey.	
June 28, 1874,	Ellen A. Nichols (Goodale).	
“ “	Sarah Smith.	
January 2, 1876,	Charles W. Emerson.	
“ “	Mrs. Susan A. Emerson.	
May 4, 1876,	Herbert F. Dunn.	
“ “	Miss Dana.	
“ “	Mary E. Cram,	February 16, 1894.
“ “	Ellen Foye (Jeness).	
“ “	Harriet M. Mitchell.	
“ “	Ellen E. Mitchell (Swasey).	
“ “	Emily E. Currier.	
“ “	Edna J. Currier,	February 17, 1872.
“ “	Anna A. Currier,	July 21, 1886.
“ “	Mrs. Rachel J. Gilman.	
“ “	Charles J. Ricker.	
“ “	Mary N. Ricker.	
April 15, 1877,	Rev. William H. Stewart.	
“ “	Mrs. William H. Stewart,	May, 1883.
“ “	Walter Vinal.	
“ “	Josephine Safford Vinal.	
“ “	Joseph Hall.	
“ “	Perley O. Wiggin,	July 24, 1886.
“ “	Jessie L. Clark.	
“ “	Wayland J. Chase.	

ADMITTED.	NAME.	DIED.
April 15, 1877,	William N. Chase.	
“ “	Mary Burnham (Smith).	
April 29, 1877,	Louis Smith.	
“ “	George O. Lord.	
“ “	Frank H. Lamson.	
May 27, 1877,	Isaac Acken,	March, 1884.
“ “	Charles A. Lane.	
July 1, 1877,	Mrs. Lydia Veasey,	October, 1887.
September 2, 1877,	Willis G. Pierson.	
“ “	Charles A. Strong.	
November 4, 1877,	Edwin W. Ham.	
“ “	Arietta M. Davis (Putney).	
“ “	Mrs. Sarah Pearl,	March 28, 1892.
January 4, 1878,	Oscar E. Perry.	
February 24, 1878,	William L. Murdock.	
“ “	Sarah A. Murdock.	
“ “	Mary A. Litch (Shute).	
March 21, 1878,	Charles A. Larrabee.	
“ “	James H. McKissock.	
“ “	Seth B. Whitney.	
“ “	Edwin B. Marsh.	
July 7, 1878,	E. Herschel Collins.	
“ “	Frank H. Walker.	
“ “	George W. Emerson.	
October 6, 1878,	Mrs. Laura G. Goodwin,	February 15, 1888.
“ “	Elbridge A. Goodwin.	
November 3, 1878,	Mrs. Emily Merrill.	
“ “	Anna Wilkinson.	
“ “	Hattie Adams.	
May 4, 1879,	Edward T. Harris.	
“ “	Henry Osgood.	
November 7, 1880,	William H. Osgood.	
June 5, 1881,	Herbert H. Moses.	
“ “	Charles H. Gordon.	
“ “	Mrs. Bertha E. Gordon.	
July 2, 1882,	John L. Bishop.	
September 8, 1882,	Justin E. Moulton.	
“ “	Howard T. Moulton.	
January 9, 1883,	Hattie A. Cram.	
June 22, 1883,	Florence L. Shepard.	
“ “	Susie E. Springer (Pendleton).	
“ “	Sarah A. Tattersall (Burke).	
“ “	Ellen S. Moulton,	December 26, 1890.
“ “	Francis Moulton,	January, 1888.

ADMITTED.	NAME.	DIED.
June 22, 1883,	Jennette A. Moulton.	
“ “	Emma L. Chase (Frenyear).	
“ “	John H. Chase.	
October 7, 1883,	Martha E. Pierson.	
November 18, 1883,	Sarah Robinson (Gerrish).	
January 1, 1884,	Thomas J. Marsh, . . .	February 27, 1888.
April 6, 1884,	John Hunter.	
“ “	Elmer H. Cram.	
“ “	Benjamin P. Litch.	
“ “	Nellie E. Adams (Woodbury).	
“ “	E. Gertrude Sinclair.	
“ “	Grace E. Mallon (Calhoun).	
“ “	Mary J. Stevens.	
“ “	Harriet L. Twombly (Currier).	
“ “	Ida L. Lang.	
“ “	Sarah E. Scammon.	
“ “	Louise Newhall.	
“ “	Mrs. Violetta Hayes.	
May 4, 1884,	Edith Gertrude Dolloff.	
“ “	Charles A. Smith, . . .	February 28, 1893.
“ “	John C. Bassett.	
“ “	Carrie E. Lamson.	
June 1, 1884,	Alice D. Evans, . . .	January 3, 1885.
“ “	Augusta W. Cram (Bean).	
“ “	Helen A. Rankin.	
“ “	Lydia A. Clark.	
“ “	Emma Tuttle.	
December 7, 1884,	Mrs. Abby A. Pierson, . . .	March 1, 1900.
March 1, 1885,	Charles W. Q. Kendrick.	
June 5, 1885,	Thomas C. Frenyear.	
“ “	Alvira A. York, . . .	December 29, 1887.
“ “	Grace Frenyear (Gowing).	
“ “	Florence A. Frenyear (Jones).	
“ “	Ellen M. Putnam.	
“ “	A. B. Putnam.	
“ “	B. Izie Blodgett.	
“ “	George E. Eastman.	
September 6, 1885,	Warren C. Evans.	
December 5, 1886,	Arthur G. Swallow.	
March 1, 1887,	Nahum A. Swain.	
“ “	G. Annie Swain.	
March 30, 1887,	William F. Currier.	
April 8, 1887,	Herman Meyer.	
June 5, 1887,	Mrs. Mary R. Hatch, . . .	February 22, 1898.

ADMITTED.	NAME.	DIED.
June 5, 1887,	Nora B. Hatch.	
“ “	Levi Cram,	January 15, 1892.
June 19, 1887,	John H. Thing,	December 27, 1899.
“ “	Mrs. Sarah E. Thing.	
“ “	William M. Bates.	
“ “	Gertrude E. Smith (Kingsbury).	
“ “	Annie B. McNeal.	
July 3, 1887,	Willard T. Davis.	
“ “	Thomas Tattersall,	May 31, 1897.
“ “	Carrie E. Mace,	1889.
“ “	Alice F. Mace.	
“ “	Annie C. Glidden,	September 6, 1896.
“ “	Clara M. Evans.	
“ “	Mary E. Hayes.	
“ “	Joseph E. Knight.	
August 7, 1887,	Josephine Hayes.	
“ “	Mrs. Katherine L. Atwood.	
“ “	Nellie E. Batchelder.	
“ “	Alla Bell.	
“ “	Susan McCloud.	
“ “	Clara Hayes.	
“ “	Benjamin H. Morrison.	
November 4, 1887,	Isabelle L. Atwood.	
“ “	Mrs. Eliza Alden,	November 19, 1895.
November 27, 1887,	Capt. George W. Furnald,	September 19, 1900.
December 4, 1887,	Ida L. Hayes.	
“ “	Lizzie Tuttle.	
March 2, 1888,	Mrs. Henrietta Buttrick,	September 22, 1898.
June 6, 1888,	Mrs. Carrie P. Jones.	
November 23, 1888,	James W. Field.	
“ “	Mrs. James W. Field.	
March 2, 1890,	Clarence I. Cheever.	
“ “	Mrs. Lydia J. Cheever.	
April 6, 1890,	Etta M. Swain.	
“ “	Daniel W. Swain,	December 1, 1898.
May 4, 1890,	Mary Isabella Sleeper (Jeffery).	
“ “	Mabel G. Moore.	
“ “	Sumner R. Hooper.	
“ “	Raymond W. Wright.	
May 30, 1890,	Emma Janvrin.	
“ “	Grace E. Janvrin.	
“ “	Mary W. Janvrin.	
January 4, 1891,	Mary J. Smith (Jones).	
“ “	Bartholomew Smith.	

ADMITTED.	NAME.	DIED.
May 3, 1891,	Mrs. E. L. Place (Smart).	
“ “	Florilla L. Gould.	
“ “	Mrs. Lizzie F. Elkins.	
“ “	Florence E. Berry.	
“ “	Annie P. Clark (Fitts).	
“ “	Maggie McAuley.	
“ “	George A. Frenyear.	
“ “	Howard F. Chase.	
“ “	Charles V. Rollins.	
“ “	Howard L. Gould.	
“ “	Ruth F. Gould.	
“ “	Mary E. Langley.	
“ “	Teresa E. Alden (Dean).	
“ “	Ella F. Alden.	
“ “	Annie J. Colcord (Knight).	
“ “	Eva B. Batchelder (Colbath).	
“ “	Frederick W. Tilton.	
“ “	G. Lewis Greeley.	
“ “	Arthur A. Lawrence.	
“ “	Clinton E. Lawrence.	
“ “	Mrs. Ralph Haley.	
“ “	Maggie Hetty.	
“ “	Aimee F. Wiggin.	
“ “	Ida A. Smith (Robinson).	
“ “	Mabel M. Smith.	
May 15, 1891.	Foster W. Smith.	
“ “	George W. Harvey.	
“ “	Everett Lawrence.	
“ “	Alvin Hayes.	
November 1, 1891,	Edwin T. Lawrence.	
“ “	Mrs. E. T. Lawrence.	
“ “	Mary L. Clarke.	
April 29, 1892,	George T. Stevens.	
“ “	Mrs. Jane L. Stuart.	
October 28, 1892,	Mary A. Davis (Randall).	
March 3, 1893,	Mrs. Caroline Thyng.	
“ “	Grace A. Langley (Morse).	
May 5, 1893,	H. Chester Jackson.	
“ “	Mrs. Alice Bates Jackson.	
June 30, 1893,	George L. Swain.	
September 1, 1893,	Mary Augusta Tuck.	
September 3, 1893,	John H. Tuck.	
October 7, 1893,	Maud Louise Jewell.	
“ “	Mary Ella Littlefield.	

ADMITTED.	NAME.	DIED.
October 7, 1893,	Mrs. Nettie A. Cameron (Chase).	
“ “	Ella Fay Smith.	
April 5, 1895,	Rev. A. E. Woodsum.	
“ “	Mrs. Mary A. Woodsum.	
“ “	Ralph B. Woodsum.	
May 10, 1895,	Jonathan E. Brown, . . .	1895.
August 30, 1895,	Mrs. Martha R. Leavitt.	
December 29, 1895,	Mary E. Prescott (Hervey).	
April 3, 1896,	Izora Belle Tuck.	
May 1, 1896,	Eunice J. Blaisdell (Willis).	
“ “	Ray C. Durgin.	
“ “	Leon Richard Willis.	
January 17, 1897,	Granville J. Graves.	
“ “	Edward Lazzi.	
“ “	Cora Alice Nudd.	
March 19, 1897,	Mrs. Maud Deal.	
“ “	Willis A. Congdon.	
“ “	Mrs. Gertrude L. Congdon.	
“ “	Mrs. Amanda Arnot, December 1, 1899.	
March 26, 1897,	Henrietta H. Clark.	
March 28, 1897,	William F. Walker.	
“ “	A. G. Eschbach.	
“ “	Leon R. Hervey.	
“ “	George A. Edmunds.	
“ “	John W. Hale.	
“ “	Mrs. Ellen M. Hale.	
“ “	Mary A. Burgess.	
“ “	B. W. Buzzell.	
“ “	Nellie M. Taylor.	
“ “	Carrie Lord.	
April 4, 1897,	W. Herbert Lang.	
“ “	Frank S. Berry.	
“ “	Gordon Sanders.	
“ “	Fred H. Sidney.	
“ “	Donald Deal.	
“ “	Mrs. Annie M. Guilford.	
“ “	Grace M. Beler (McLain).	
“ “	Carrie E. Berry (Hubley).	
“ “	John H. Symonds.	
“ “	Mrs. Mary Symonds.	
“ “	Emma J. Berry.	
April 18, 1897,	Bertha E. Lord.	
“ “	Charles J. F. Lamson.	
“ “	Harold N. Collins.	

ADMITTED.	NAME.	DIED.
April 18, 1897,	Webster Tuttle.	
“ “	Charles L. Tuttle.	
“ “	Henry J. Hooper.	
“ “	Anna R. Hooper.	
“ “	Annie G. Lawrence.	
“ “	Lulu B. Lawrence,	January 18, 190f.
“ “	Stella F. Cheever.	
“ “	John J. Dow.	
“ “	Mrs. Leila H. Hutchinson.	
May 16, 1897,	William P. Wentworth.	
“ “	Mrs. Priscilla J. Wentworth.	
“ “	Carrie E. Nudd.	
“ “	Annie M. Dolloff.	
“ “	Eugene Parkman.	
May 30, 1897,	Samuel J. Colcord.	
“ “	Mrs. Hattie Colcord.	
“ “	Charles H. Deane.	
July 11, 1897,	Minnie G. Berry (Huble).	
“ “	Edward D. McQuillen.	
“ “	Mrs. Arvesta L. Dow.	
December 31, 1897,	Annie B. Nason.	
February 27, 1898,	Albert L. DeMerritt.	
“ “	Leon M. Langley.	
“ “	Sarah A. Langley.	
“ “	Mrs. Annie E. Harvey.	
March 4, 1898.	Ella H. Moulton.	
March 27, 1898,	Eloise Tourtelotte (Thompson).	
“ “	Alice M. Wentworth.	
April 1, 1898,	Eliza D. Wiggins (Higgins).	
July 17, 1898,	Mrs. Lucy Day.	
“ “	Arthur S. Tuttle.	
April 2, 1899,	Mrs. Dora L. Pooler.	
“ “	Ethel Pooler.	
“ “	Ethel Caswell.	
“ “	Lewis S. Swain.	
June 30, 1899,	Mrs. Silas Reynolds.	
“ “	L. A. Woodman.	
April 15, 1900,	C. Charles Hayes.	
July 1, 1900,	Mrs. Matilda E. Hayes.	
August 31, 1900,	Prof. George A. Williams.	
“ “	Mrs. Florence E. Williams.	
“ “	Mrs. Lottie B. Stetson.	
“ “	Cora L. Leavitt.	

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